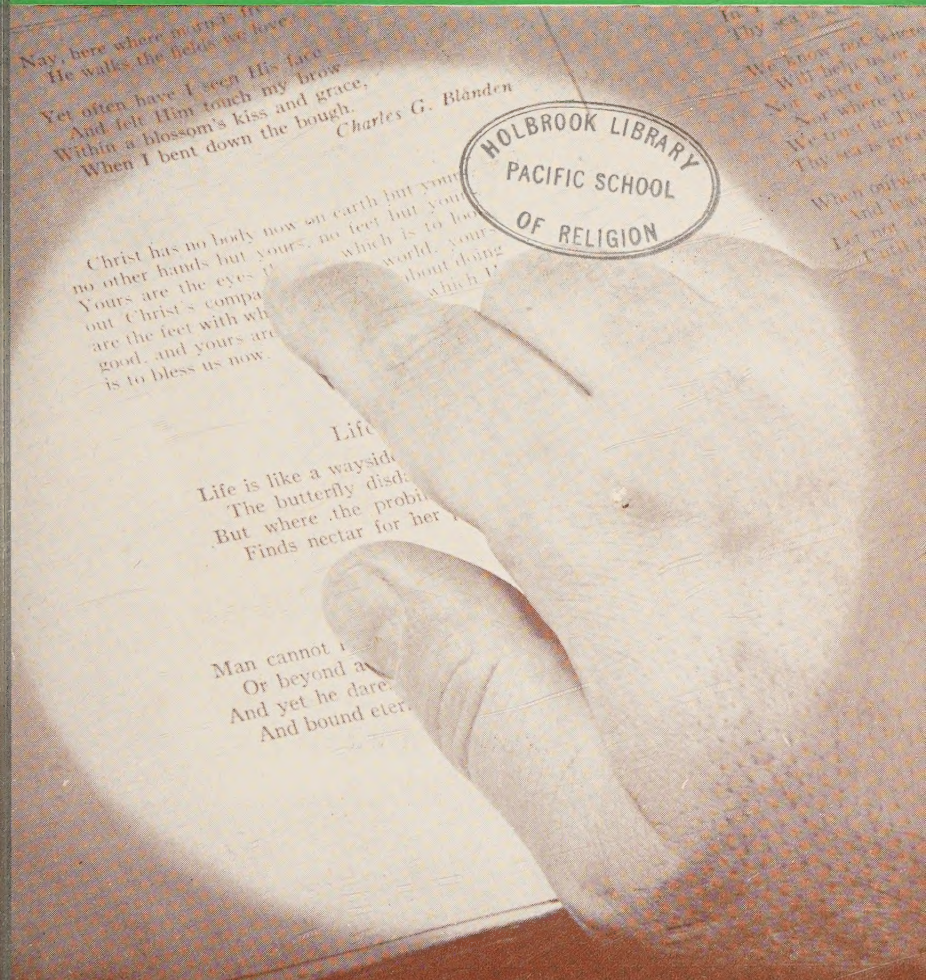
THE MISSIONARY

HERALD

AT HOME AND ABROAD

PILGRIM FRONTIER

EDITION


Yet often have I seen His face
And felt Him touch my brow
Within a blossom's kiss and grace,
When I bent down the bough.
Charles G. Blanden
Christ has no body now on earth but yours,
no other hands but yours; no feet but yours.
Yours are the eyes through which is to look
out Christ's compa
are the feet with wh
good, and yours are
is to bless us now.
Life is like a waysid
The butterfly disd
But where the probi
Finds nectar for her
Man cannot
Or beyond a
And yet he dare
And bound eter
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OF RELIGION

PROGRAM TO HELP CHRISTIANS HELP THEMSELVES

NOVEMBER • 1946

Commonwealth Press

Worcester, Massachusetts

In Our Sixty-fourth Year

An Old Organization with Young Ideas

HIGHWAY INTO THE HOME:

CBS' "Church of the Air"

A significant part of the overall effort of the Congregational Christian Churches to extend the sources of religious guidance and inspiration is their participation in the Columbia network's *Church of the Air*. Twice each Sunday for the past 15 years this notable nationwide radio series, freely available to all major faiths and denominations, has gone out to millions of American listeners.

During the coming months the Congregational Christian Churches continue their active participation in this program with eight separate broadcasts. We urge you to listen to them and to encourage listening by announcing this schedule in your churches. The following Congregational speakers will take part in these broadcasts throughout the 1946-47 season:

WEEI, Boston, October 20, 1946	Laymen's Sunday. Ralph E. Flanders, President of Federal Reserve Bank, District One, Boston, will be the speaker. 10:30 a.m. EST.
WDRC, Hartford, December 22, 1946	Rev. Russell Henry Stafford, D. D., President of The Hartford Seminary Foundation. 10 a.m. EST.
WCBS, New York, February 2, 1947	Rev. Arthur Wheelock, minister of Church in the Highlands, White Plains, New York. 10 a.m. EST.
WCBS, New York, March 23, 1947	Rev. Truman B. Douglass, D. D., Executive Vice President of The Board of Home Missions. 10:30 a.m. EST.
WENS, Columbus, April 20, 1947	Rev. Roy A. Burkhart, D. D., minister of First Community Church, Columbus, Ohio. 10 a.m. EST.
WGAR, Cleveland, June 29, 1947	Rev. Everett A. Babcock, Superintendent of The Ohio Conference, Cleveland. 10 a.m. EDT.
WTOP, Washington, July 27, 1947	Rev. Howard Stone Anderson, D. D., minister of First Congregational Church of Wash., D. C. 10 a.m. EDT.
WBBM, Chicago, August 17, 1947	To be presented in connection with the Religious Radio Workshop at the University of Chicago. 10:30 a.m. EDT.

THE POSTWAR EMERGENCY PROGRA

"In His name and for their sake"

1945 1948

THE MOST SIGNIFICANT DENOMINATIONAL PROJECT IN YEARS

All Congregational Christian Agencies Co-operating

WHAT MUST BE DONE NOW

1. Surpass the minimum goal of an average gift of $2.00 per member per year the Committee for War Victims and Reconstruction. Urge your church to ado the Sacrificial Giving Plan of C.W.V.R. and other methods for reaching at least t goal of $2.00 per member per year.

2. Urge and support your church in doing its full share in our 40% Increased App tionment Giving. Pledges for budgeted apportionment for 1946 must be 40% abo those of 1945 if our Postwar Emergency Program is to achieve success.

3. Arrange an American Missionary Association Birthday Party in your chur This is the 100th anniversary celebration of the founding of the A.M.A. which is receive $300,000 from the Postwar Emergency Program. All birthday gifts cou on the Postwar Emergency Program.

4. Make an individual gift over and above all of your other giving. You can give to the total Postwar Emergency Program and it will be divided among the seve items. Or, you can designate your gift for any one of the items on the chart.

Write to the Missions Council, 287 Fourth Ave., New York 10, N. Y. for copies of the brochures, "In His name and for their sake," "A Report and An Appeal," and for other aids which will make the Postwar Emergency Program a success.

THE MISSIONARY HERALD

AT HOME AND ABROAD

Vol. CXLII NOVEMBER, 1946 No. 9

Editor: ANDREW VANCE MCCRACKEN

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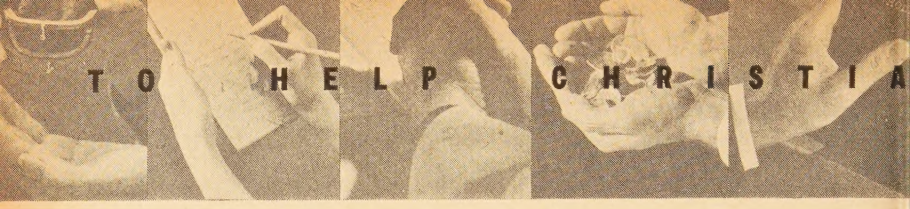
Cover Illustration from Ewing Galloway

Managing Editor: WILLIAM K. WILSON

The oldest magazine in continuous circulation in the United States. Published regularly since 1804. All rights reserved by the American Board. Published monthly September to June inclusive, by the Missions Council of the Congregational Christian Churches for the American Board of Commissioners for Foreign Missions, the Board of Home Missions, the Council for Social Action and the State Conferences. (Continuing the *American Missionary* and *The Missionary Herald.*) Published by THE MISSIONARY HERALD AT HOME AND ABROAD, 44 Portland St., Worcester, Mass. Editorial and Business Offices: ANDREW VANCE MCCRACKEN, PH.D., *Editor.* WILLIAM K. WILSON, *Managing Editor,* 287 Fourth Ave., New York, N. Y. Subscription price 50 cents per year. Canadian and foreign postage 50 cents additional. Entered as Second Class Matter February 3, 1940, at the Post Office, Worcester, Massachusetts, acceptance for mailing at special rate of postage provided for in Section 538, Act of February 28, 1925.



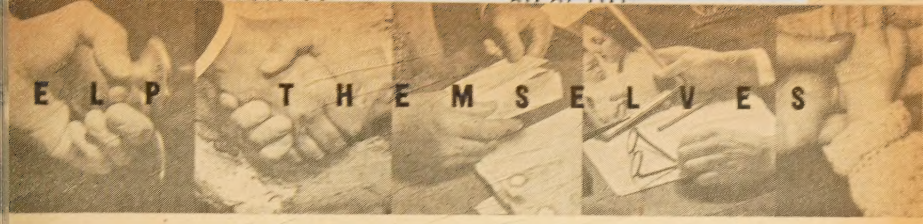
CONGREGATIONAL Christians abroad, having experienced every hard ship and tension of war, are yet unbroken in spirit. Nothing has bee able to separate them from the love of Christ. And nothing must separate thes fellow Christians from our concern.

One thing above all else they desire—to rebuild their lives, their churches, thei homes and to stand on their own feet. But many of them are exhausted, penniles and unable to do the stupendous job alone.

Their families, torn up by the roots, are scattered. Native Christian leaders hav been killed. Bomb craters gape where their churches once stood. Rubble mark the site of beautifully equipped Christian clinics. Schools are in ruins; and thei children, affected in every way by the hideous abnormalities of war, are withou the basic religious instruction which builds Christian character. There is a deartl of Bibles, hymnals and other essential Christian literature. And these Congrega tional Christians are asking for new, young missionaries—doctors, nurses, teachers pastors. The need for leadership is urgent!

Here in the United States, the need is scarcely less urgent. Christian college are calling for help to create the kind of campus programs which will build youn men and women of vision and purpose. Pastors and lay leaders in communitie that grew up with the war require guidance and encouragement in strengthenin their programs to meet conditions of unbelievable complexity. Our A.M.A. school and colleges, standing athwart the rising tide of race and caste, must have help i adding to their facilities and equipment. Above all, our ministry of healing, recon ciliation and education must be multiplied many fold for a herculean effort to lea us in the way of responsible Christian living.

GIVE THROUGH YOUR EVERY MEMBER CANVAS

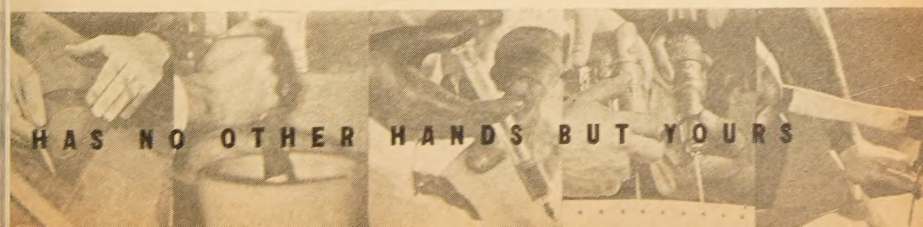


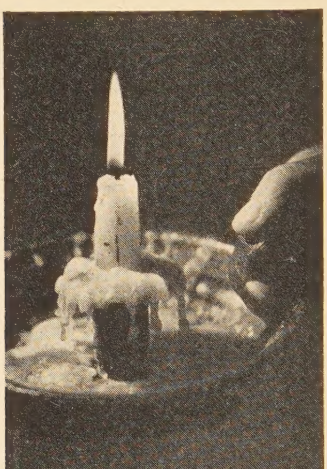
Even the secular-minded confess that unless our spiritual losses and weaknesses e repaired and strengthened at once, the material rehabilitation of the world may brutally interrupted by another ghastly conflict—World War III.

We Congregational Christians have committed ourselves and our resources to öperate fully with our fellow Christians, at home and abroad, as they proceed to build their lives and to win for themselves a place as Christian world citizens.

Our Postwar Emergency Program is realistic. It is neither piously patronizing, or an effort to play Santa Claus. In it there is no place for pampering or pauper-ing. It encourages self-reliance, self-determination, self-control. It is a coöperative nterprise. It is aimed to cheer and aid and strengthen our fellow Christians on e high road to mastery of their own problems—a mastery that leads to opportuni-es for self-expression and self-creativity. The sense of personal and community hievement, born of facing their own problems and making their own adjustments, too precious an experience to be denied our fellow Congregational Christians, wever badly hurt and weakened and spent.

The Program, partially outlined in the following pages, provides you, therefore, th a way to add strength, self-respect and dignity to those who wish above all e to stand once more on their own feet, and to give their children a better birth-ght as children of God and Christian citizens. Make your contribution—generously d gladly—through the envelope for benevolences at the time of the Every Member nvass in your church. If your church does not conduct a canvass, arrange for a ecial P.E.P. offering, or send a special individual gift.





HANDLES FOR HUMAN HOPES

HOW YOU AND I CAN TAKE HOLD

Truman B. Douglass

A SMALL boy whose left hand had been injured and was swathed in bandages was trying with the other hand to pick up a large rubber ball. Its smooth rotundity was too big for his grasp. At length, after several pursuits across the floor, the baffled lad spoke to his father: "They should have put a handle on it, Daddy."

Today the great globe of earth seems similarly elusive for Christian hopes and purposes. We long to reach out with compassion and help, and pick it up—all its sufferings and ominous animosities. But where can we take hold? The enormity of the disaster which has come upon the world makes the whole business seem too big for our grasp. Substitut for the child's feeling of bafflemen a tragic sense of impotence and frus tration, and the small boy's predica ment seems symbolic of the Chris tian's plight today.

We shall be saved some of the pain of successive disillusionments if w understand that our world, so hugel shaken, is not going to be brough immediately to equilibrium. Suc peace as we are able to achieve wi be at best, and perhaps for the life time of most of us, troubled an precarious. We now know tha humanity does not proceed with on leap from total upheaval to cal stability, that the cessation of fightin does not mean the arrival of settle peace. For all of us during the yea

ahead there will be times of apprehension, some moments of real terror, and long seasons when all good hopes seem to be checked and frustrated. In the realm where men struggle for political, economic and international order, this is what we have to live with. In the nip-and-tuck fight to stave off ultimate disaster we dare not be perfectionists. We shall have to make compromises, be content with half measures, support policies whose chief merit is that they are the only immediately available alternatives to annihilation.

For the Christian there can be no escape from the obligation to take a responsible part in this rude struggle. He must learn to discriminate between the slightly better and the worse—and pray and work for the former as hard as if it were the best. He must give understanding support to makers of international policy when they are driven by necessity to unhappy compromises. He must (and this is perhaps hardest of all) develop a certain amiable tolerance toward insecurity, and discipline himself to endure heartbreaking disappointments and delays.

But there is another realm of responsible action in which we are not restricted to any such program of being content with inch-at-a-time gains and long periods when there seem to be no gains at all. In this realm, hopes have handles. We can take hold and give a mighty lift!

Our Congregational forebears spoke of "reformation without tarrying for any". In our own day there is a kind of world reconstruction which we can prosecute with all vigor and speed, without waiting for the slow processes of political and economic adjustment. It is the strengthening and extension of the World Christian Community—the Church of Christ—which is *already* international, in which men are *already* reconciled, in which they have *already* been lifted above the hostilities of race and class, and which is "for the healing of the nations".

We know that nations may not be changed overnight from total war to ways of coöperation and mutual trust. But we know that *men* may be changed. And changed men will change their world. This is the church's business.

The church, which is in your own home town and now in every country on earth, is the handle for our hopes in a time which seems to afford few places for taking hold of humanity's tragedy, dismay and fear. And we can do it *now*, with all the vigor of purpose and consecration we possess. No waiting to see what Russia will do next. No standing around trying to decide which group of diplomats or experts has the better plan for achieving world order. The church is here, and it is our supreme hope!

It is this great world church which must be strengthened. Every part of it. In China? Yes. In Japan? By all means. What about America? I should say so!

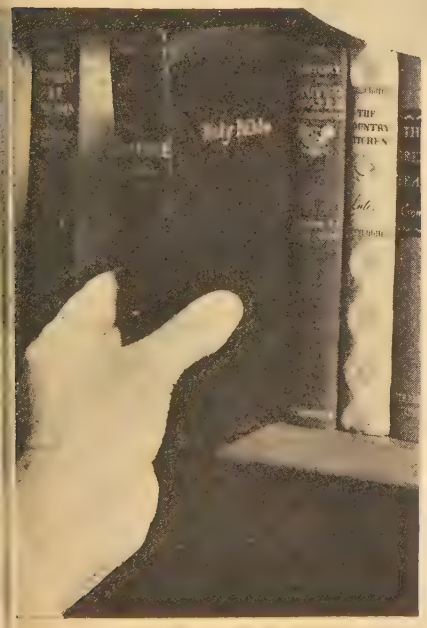
This is a time when American Christians, to put it bluntly, had better "put up or shut up". We have said that the gospel is the hope of the world. Well, this world could do with a bit of hope right now. Are we putting anything up on it? We have said that Christianity "makes a difference". Some of us can testify, humbly and thankfully, that it has made *us* different. Just now we'd like to see a "difference"—a different spirit—in a good many places we

could mention. What are we putting up on that?

What it comes to in the summing up is the knowledge that we are not so much called to undertake new enterprises as to get hold of the old ones as though we mean what we have been saying. There are new things to be done, of course. New churches to be built in the new and strange places where the people of this "generation on wheels" have landed. New leaders to be recruited and trained, and they are not difficult to find among the young people who want to make their lives count. But the "new things" most needed are a new urgency and a new consecration to further the church's ancient and ever new mission, to bring men to the knowledge of God, without whom they cannot know themselves or live with one another.

Racial Understanding

Christian Nurture



New Consecration

Are we Congregational Christians doing anything to bring about the coming of the "new things" mentioned above? Indeed we are! Included in the goals of our $4,500,000 Postwar Emergency Program are certain items designed specifically to make possible those necessary new things. Our Board of Home Missions is providing new stability for our relocated Japanese Americans through expert leadership and strong community projects. It is giving attention to the needs of Congregational Christian ex-G.I. students in colleges and universities, establishing student centers presided over by trained ministers-to-students.

New churches are being established in the war-born communities which show promise of becoming permanent,

growing cities. Long-established churches which gave freely of their equipment and resources for wartime use are being helped to put themselves in good working order once more. The buildings and equipment of the fine colleges and schools under the supervision of our American Missionary Association are being expanded and repaired to accommodate their greatly enlarged postwar needs.

Resources of leadership, as well as physical resources, are being strengthened through work among our laymen. Their sense of churchmanship is being sharpened, and they are gaining a new sense of responsibility toward the Fellowship of which they are members.

All these projects are not in the dim and distant future. They are already under way, and they are beginning the job of bringing to our churches the "new things" they need.

In the work of home missions our Congregational Christian churches are joining hands to help one another, the more mature aiding the younger, the well-favored standing beside the disadvantaged, and all united to send the warmth and sustaining power of the Fellowship to those who labor in lonely and difficult places on the frontiers of the Kingdom of Hope.

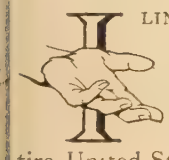
Dr. Douglass is Executive Vice-President of our Board of Home Missions.
Illustrations from Ewing Galloway and H. Armstrong Roberts.

In home missions, our churches are joining hands, the more mature aiding the younger

SOIL • SOYBEANS • SOULS

A STORY OF COMMUNITY CO-OPERATION

John J. Kessler



LINE up with those who think that a little more Christianity, plus some community planning, will make Swamp East Missouri—and the entire United States—a better place in which to live for rich man, poor man, white man, black man, and will develop fewer beggar men.

In the southeast corner of the sovereign state of Missouri are 3,000 square miles of level land, rich in soil but unreliable, until lately, for crops. The country is so flat that when it rains hard the water has no place to go but lies on the farms, rotting the cotton while breeding mosquitoes and malaria. This is why this part of the "Show Me" State is called Swamp East Missouri. It covers five counties with a population of some 200,000 souls, one-third of whom are Negro and two-thirds of whom are white.

Old Man Mississippi River meanders leisurely down the east side of these five counties. Farming is always a gamble, but in Swamp East Missouri, because of poor drainage, it is an extra hazard. The area began to grow cotton in 1923 when Negroes and their white bosses moved in from Mississippi.

An uncertain cotton crop is no way to live! All through the years the poor became poorer and a few of the more hardy and more privileged folks got more and more of the land when the farms were foreclosed. Thus there developed a people who owned no land but who were forced to work

for a share of the crop they plowed and planted and reaped for their richer—or more aggressive—neighbors. These people are called sharecroppers, but their share has been small in terms of human security. They have been dubbed "dregs" and "culls," neither of which is a complimentary social term. You must see that southeast Missouri has a caste problem as well as a race problem.

About the year 1939 the number of sharecroppers in Swamp East Missouri became so large that the planters decided that it would be better for their own economic security if they moved a lot of these tenant farmers off the land and moved them somewhere else. Eviction notices were given to 1,700 families. "We have too many sharecroppers around here," said the planters. "We have more machinery on our farms than we used to have, and we can get most of the labor we want when we want it and get rid of it when we don't want it. We don't need so many of these dregs and culls."

A situation similar to this was pictured in *Grapes of Wrath*, the famous novel and the movie which followed it. It was a dramatic story, and we all felt sorry for the Joad family as we followed them to California. And then we forgot about them. They were fictional, anyway!

The 1,700 families who were evicted in Missouri were not fictional. For the most part they did not want to leave their homes and kin, and they staged a sit-down strike by the side of the road, in the middle of winter, with their children and their furniture and their little fires to keep them warm.

Have you ever sat down by the side of the road in the middle of winter with your children and your furniture and your little fire? Brother, you don't know what camping out is really like!

The story made the papers. Bishop William Scarlett, of the Episcopal Church, read about it. He and some of his friends urged the Federal Housing Administration to build homes for these people. About 600 homes were built in all, spread out in nine different places in the five counties comprising Swamp East Missouri. They look like rectangular cracker boxes with slant roofs. In the center of each of these communities is a slightly larger building with wash tubs and showers. The sharecroppers moved into their new homes. They rented them for a small monthly fee and became tenants of Uncle Sam.

But many landowners were not satisfied with what had happened. These planters wanted more control over their labor, and the sharecroppers were beginning to join the Southern Tenant Farmers Union. In 1943 Congress passed an act directing the Farm Security Corporation to liquidate all its rehabilitation projects. Two years later the planters tried to buy up these houses, but the sharecroppers raised $50,000, with the help of the churches, Marshall Field and others. So, these tenants became home owners.

This is the history of the Delmo Housing Project. Each group of from fifty to seventy houses is a self-governing community. It votes on the acceptance of new members and plans, and raises money for the betterment of the group. They are not dregs and culls now, but American citizens. They haven't much "free-

Democracy

The Delmo houses were painted originally with a dreary looking yellow ochre paint which is peeling off. There is nothing particularly beautiful about a cluster of houses all the same shape and all the color of the soil.

Paint made from the tenants' own soybeans can change all this. Half the soybeans grown in this state are now grown in Swamp East Missouri. They are a better risk than cotton in this region because there are early-maturity varieties which can be planted as late as June and after the

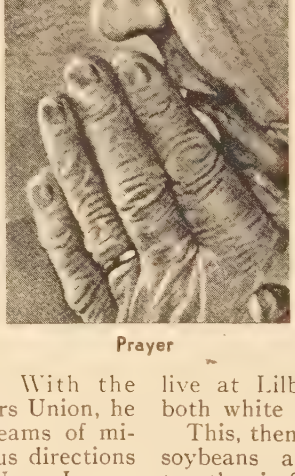
dom of enterprise," but they have a little. They are paying for their homes at the rate of $10.22 a month and will have clear title to them in eight years. The purchase price is $800 per house.

Mrs. Oscar Thompson puts it this way: "It used to be while we were living in tenant houses that the landlord would dig us out and make us work for him for from nothing to seventy-five cents an hour—or get out of the house. Here, they can't order us around. Now we can hire out for any price we want to."

Inspiration

spring rains are over. A year ago a soybean processor in Kennett County said, "The whole county needs repainting. This is true of all the five counties. Of the whole state of Missouri, for that matter."

Swamp East Missouri needs something more than repainting. It needs resocialization. Our Congregational Christian churches are trying to fill this need. In December of 1945 our Board of Home Missions sent out a young minister who had been trained in Oberlin College and Union Seminary and who had already been working as a chaplain for the Southern Tenant Farmers Union. The Union works out the proper strategies for moving workers from one area of labor need to another.



Prayer

This young minister is David S. Burgess. With the Southern Tenant Farmers Union, he followed the various streams of migration flowing in various directions from the South—to New Jersey, Florida, Michigan, Missouri, Arizona. He worked in the fields and at the same time advised and encouraged his peripatetic parishioners.

Today he lives in one of the Delmo Homes with his wife and small child, in East Prairie, Mississippi County. He is helping to develop the community buildings into places for play, for study and for worship. Two of these buildings were enlarged this summer. Symbolically, under his leadership, the community is brightening up—in more ways than one. One by one the houses are being painted, with paint made from soybean oil grown in the soil of Swamp East Missouri; they are white on the outside, with tints of blue and green on the inside walls and cream and ivory on the woodwork.

Our Board of Home Missions has just added another worker, Arthur Churchill, to this project. He will share with Mr. Burgess the service to the Delmo Housing Communities and will live at Lilbourn, Missouri, serving both white and Negro families.

This, then, is the story of how soil, soybeans and souls are working together in Swamp East Missouri.

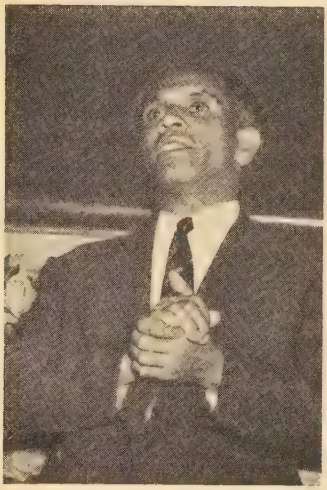
Mr. Kessler is President of the Soybean Paint and Varnish Institute of St. Louis.

Illustrations from the Farm Security Administration. Norman Rockwell, Ewing Galloway and the Tennessee Valley Authority.

UNITED STEWARDSHIP YEAR

October 1, 1946–December 31, 1947

During this period, thirty-two denominations unite for a nationwide enlistment of Christians in a consecration of their lives and money to the upbuilding of the Kingdom of God. This program will be known as the United Stewardship Emphasis. For information and suggestions write to: the Rev. Thomas K. Thompson, Missions Council, 287 Fourth Avenue, New York 10, N. Y.



NOW THAT I HAVE SEEN AND HEARD

THE NEEDS OF INDIA'S CHRISTIANS

Albert Buckner Coe

I WAS asked by our American Board of Commissioners for Foreign Missions to go as a member of a deputation of four people to India and Ceylon in 1945 and 1946. The deputation was authorized to visit the churches, to convey messages of good will and affection from the American Board and the Congregational Christian churches of America, to study the work being done, to give and receive counsel and upon its return to make suggestions to the Board and the churches relative to the missionary work of the future.

Our deputation met in India on January 1, 1946 to begin our visits and our study.

We have really worked as a deputation. We have taken our assignment seriously. We have spent ourselves in an effort to learn the facts and to bring you an honest and clear picture of our missionary work. We visited many villages. We visited most of the churches in the various areas of our work. We met many delegations of people for discussion. We talked with every important individual we could find, and always about missions.

I went to India with open mind—searching for truth. I myself had not been free of doubts. Now that I have seen and heard I bring you this message.

The following are some facts that should be kept in mind as we evaluate missionary work in India today.

First—India is large and crowded with people. India is three-fifths as large as the United States, with three times the population. There are eleven languages spoken in India, and many dialects. English is spoken in many places, but chiefly in educational centers. India is a vast, crowded area of many languages.

Second—India is a land of intense religious feeling. Two hundred and seventy-five million are Hindus. Ninety million are Mohammedans. Seven million are Christians. Five million are Sikhs. Other religions include the Parsis and the Jews. It is said that the most important person in India is not the man of wealth but the man of religion.

Third—The caste system of the Hindus still dominates India. These are, roughly speaking, social layers. The Brahmin is first; he is the priest or learned man. The Kshatriyas are second; they are the military caste. The Vaisyas are third; they are the traders or merchants. The Sudras are fourth; they serve the other three. Outside the caste system are the untouchables. While caste shows signs of breaking down, there is no reason to think that it will cease for a long time.

Fourth—Our Congregational Christian work is concentrated in three specific and workable areas. It is not spread out all over India and Ceylon as is our work in America. But our work is limited to three specific areas beyond which it does not go. (a) The Marathi area, the region in the west central part of India beginning at Bombay and moving eastward two hundred miles, an area about the size of Ohio. (b) The Madura area—the region in the south of India centering around the city of Madura. The Madura area is roughly about the size of Massachusetts. (c) The Ceylon area—the region in the extreme north of Ceylon named Jaffna, covering an area about the size of Chicago. It will be seen that our work is well concentrated.

Fifth—Our Congregational Christian work in India and Ceylon is well organized. If we think that missionaries are sent to India and Ceylon to wander here and there like strolling minstrels we are greatly mistaken. Our American Board has been too wise for that. Mission work is by plan church-centered. That means exactly what it says. The plan is to build up the church, to have it the center of all our work. The ministers of the churches are Indian and Ceylonese. Around the churches are schools. In a land of illiteracy we have placed schools and colleges. Near the churches are hospitals that are today presided over by foreign and Indian or Ceylonese medical men and women. Work in the villages is carried on by Bible women under the guidance of missionaries trained in village leadership.

Sixth—Denominational distinctions are not nearly as marked as they are in western countries. There is more coöperation than exists in America. Church union is in the air. We have already the United Church of Northern India, and the South India United Church.

Seventh—The religion of the Indian Christian is for the most part marked by the simplest of interpretations, an acceptance of the literal in scripture and an almost complete lack of intellectual emphasis.

Eighth—All denominations in

Illiterates of India reach out with hungry hands to be fed with the message of Christ

India and Ceylon have been for the past twenty-five years turning the leadership of the church and the institutions over to the nationals, i.e., the Indians and Ceylonese. The process is called devolution. We shall have more to say later concerning devolution.

Ninth—The Christian religion has great influence in India and Ceylon. Though Christians in India are only 7,000,000 in number as compared with 275,000,000 of Hindus, yet their influence is greater than the figures suggest. Frequently people in India are touched by Christianity and would like to accept it formally, but there are great obstacles in the way. Often, when they change from Hinduism to Christianity, they are cut off from inheritance which is of great importance in India; a boy or girl after accepting Christianity may not find a suitable marriage among Christians and may feel forced to marry back into Hinduism; Hindu preferment will leave the Christian out of the running in the case of scholarship applications. These deprivations in India are far more important than they would be in America, because people in India live so near the verge of poverty. Thus we can understand that the influence of Christianity is more significant than its 7,000,000 people suggest.

Child Welfare

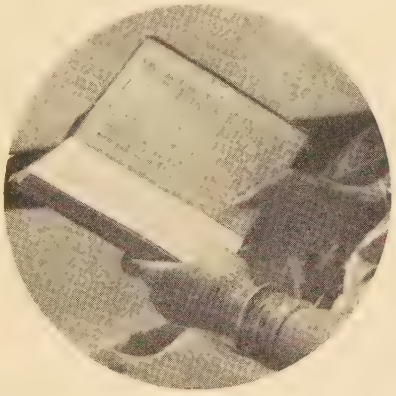
Tenth—Christianity has brought great value to India and Ceylon. The women of that land have come forward and their independence is increasing. Outcaste people have taken on new life. National leaders have been developed from our Christian groups. While we need more of them, we yet must recall the importance of those we have. And most important for the future, this nation has become conscious of its world position and dreams of its place of responsibility—the result in part of our missionary endeavor.

These statements of fact may help to give a clearer picture to church members in America of what is going on in India and Ceylon. It is now necessary to indicate the reasons for some of the problems which our missions face at this particular time.

We were in India at a most important and exciting time for that country. A climax had apparently come in the long fight for freedom. The people in the villages are aware that something is in the air. We talked with able and strong Hindus who had only recently come out of political prisons. We talked with Mr. Gandhi, Mr. Nehru, Dr. Ambedkar and other leaders. The Indian people look at America, see her prospering in her freedom, and they want to be like her. We came to India to study our missionary work and found it necessary to evaluate missions in the light of this tremendous and exciting urge to be free. Such a national drive is having its effect upon attitudes in

every department of life, especially upon missions.

Changes will come in the political life of India, and as the political scene changes, changes must come in the missionary life of India. In the early days of missions the missionary was often a kindly and benevolent master. In a poverty-stricken land he had money to spend, more money in proportion than has the missionary of today. He built up his schools and hospitals and churches, and took a paternal interest in his work and his people. He did a great work in organization. He gave jobs to converts. He was required to do so because usually the moment a Hindu became a Christian he lost his job. The missionary of the early days stood whether he meant to or not as a symbol of external foreign power and carried with him a measure of authority. That situation is now a thing of the past. With the national desire for freedom there goes hand in hand the desire for freedom in the conduct of church life. For twenty-five years our American Board with other mission boards has been turning the leadership over to the churchmen of India and Ceylon.



Christian Literature

But the mission boards could turn the leadership over only as rapidly as strong national leadership came forward. And that strong leadership did not always appear. While it is not true in Ceylon it is true in India that our Christians are for the most part from the depressed classes, the outcaste group, that have for centuries been held down to menial service and a poverty that has sapped whatever mental and spiritual gifts they possessed. It can be seen that leadership from such people is not readily obtained. We cannot make strong leaders overnight. Therefore, devolution has been attended with problems.

Moreover, the masses of these people are indescribably poor. Americans can scarcely comprehend how poor they are. Because of this poverty the Indian churches cannot provide adequate funds for those institutions which should ultimately provide leaders. They do not have the money. They give but they cannot give enough. Money must still go from America to help carry on the work. American missionaries must continue to go to India and Ceylon to supply the leadership that cannot as yet be found in sufficient numbers in the national church.

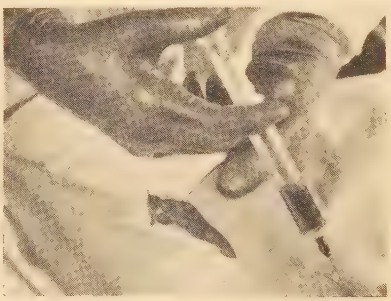
We hope this weakness of the church, particularly in India and sometimes in Ceylon, is clear. Place now by the side of the weakness of

the church the fact that our churches at home have slackened their financial interest in the past twenty years. The missionaries in India and Ceylon have had little relief from new and young missionaries for fifteen years. Most of our missionaries have been in India for at least twenty-five years. They are over-worked. They are too few in number. In a time when the missionary forces should have been augmented, the church at home moved in the opposite direction and decreased the number of missionaries.

We wish you could see what has been accomplished by our missionaries in India and Ceylon. You would be proud of the schools and colleges. They stand as lights in the educational darkness of this country. You would be proud of the hospitals as they carry healing to people in the spirit of the healing Christ. The churches have good buildings and devoted, if not always highly educated, pastors. The work in the villages under the efforts of Bible women is commendable. But our missionary work is shorthanded. No business concern in America would permit one of its factories to limp because of lack of leadership. Yet we have permitted our missionary work to limp by failing to provide a steady stream of new missionaries.

Having given introductory facts and sketched the background of some of our missions' pressing problems, the writer has some specific suggestions to make to you. Undoubtedly these suggestions are not new to the Board. My appeal is to you of the churches to help the American Board to carry out its earnest desires.

First the leadership of the church in India and Ceylon must be strengthened. We must have better trained Indian and Ceylonese ministers. Our work is by name church-centered, but the church itself is weak. One of the chief reasons for this lies in an inadequately trained ministry. Few of the ministers have the college and seminary training which leads to the degrees of Bachelor of Arts and Bachelor of Divinity. Most of them are cut off from the sources of effective leadership.



Ministry of Healing

My appeal to the churches in America is to hold up the hands of the American Board as it seeks ways and means of strengthening the Indian and Ceylon churches through a stronger national ministry. We must provide scholarships at once—they cost so little—to enable capable young men to go through college and seminary and perhaps have an extra year of study in America. The writer is asking our church in Oak Park, Chicago, to assume responsibility for the full college and seminary education of a young man as an extra contribution over and above our regular missionary giving. It is my hope that many of our churches in America will do the same. It can be done for an unbelievably small sum of money, $200 to $400 per year. If we can

train a large number of men from India and Ceylon until they are equipped with Bachelor of Arts and Bachelor of Divinity degrees, India and Ceylon will eventually have a capable national ministry, and this will go far toward insuring the rising influence of the Christian Church in this land.

My *second* suggestion is this: We must broaden our missionary work. We must also inaugurate new processes in order that we may meet the crying demands of the new day.

Our Congregational Christian hospitals in India are outstanding. But they are limited in their equipment. We have gone a long way in building up great hospitals in India, but they are suffering because we do not send enough money to lift them to the highest level of efficiency. They stand on the point of greatness and are kept from greatness by the matter of a few dollars.

Financial Support

But the hospitals need more than additional equipment to enable them to carry on their most effective Christian service. They need to extend themselves into the villages of India—those thousands of villages so remote from cities. There are no automobiles in the villages of India. The people travel in bullock carts, slow and bumpy. If they bring their sick jolting over the rough roads to the city the chances are overwhelmingly against the life of the patient. Most of the sick in the villages die from their diseases without help. What is the remedy? Let the city hospital be provided with medical automobile vans and let the vans go by schedules to the villages to treat the sick. This is done at Vellore. The huge medical van goes regularly each week to certain distant villages. One or two doctors, two nurses and one Bible woman make up the personnel. At each village the medical van often finds one hundred or more patients. While the doctors and nurses prescribe for the patients the Bible woman instructs those who are waiting to be treated. One need not exercise much imagination to see that such work is the fulfillment and the completion of medical missions in India. We need hospitals all over India doing this mighty extension work. We can easily have such service by adding to the equipment of the hospitals we now maintain and providing them with medical vans for work in the villages.

Similarly, our schools are outstanding, but they need strengthening particularly in the higher levels. We must give more attention to higher education if we are to improve the dignity and standing of the Christian church and of Christianity itself in India. We must provide scholarships to enable poor boys, and most

of them are poor, to become not alone great Christian ministers, but also great Christian engineers, great Christian doctors, great Christian lawyers, great Christian business men.

We must also go further in our agricultural work. The Agricultural Institute at Allahabad is an example of what must be done increasingly by the Christian church to show the Indian farmer how to use the soil; how to prevent animal disease.

Social work in India is another crying need. We have in Bombay a famous Congregational Christian social center. We have others just beginning at Sholapur and Satara. They should be multiplied indefinitely.

The *third* and final suggestion is this: We need more missionaries—young, alert, consecrated, intelligent, world-minded. We never needed them as much as now.

Let us have young missionaries. India needs them. India wants them. Let them be consecrated Christians, willing to decrease that others may increase. They must be our best. Let ministers note the most capable young people in their congregations and under the guidance of our American Board suggest missions as their life work.

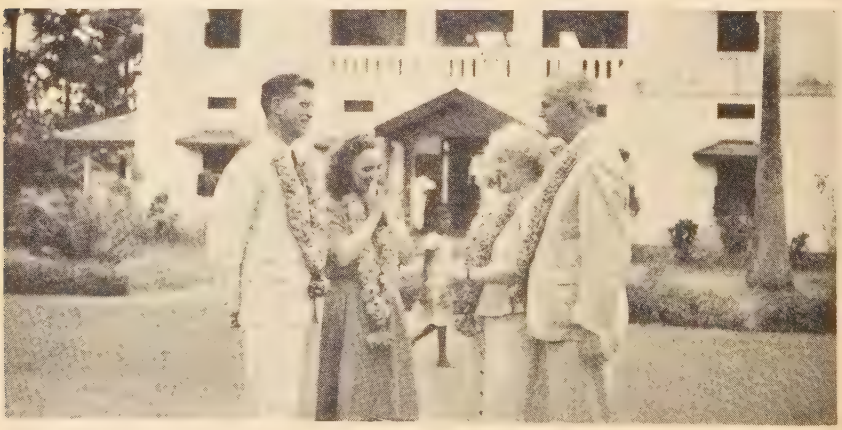
In concluding I wish to say a further word about our missionaries. They deserve our enthusiastic support. I find myself in a repentant mood for my personal negligence of them in the past. With others I have gone through the form of supporting them, but I have not given them the support they deserve.

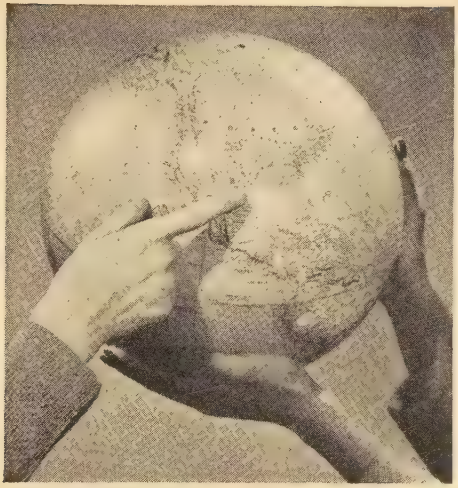
I am more than ever convinced that the hope of the world lies in Jesus Christ. There is everywhere so much hatred, so much suspicion, so much strife that now as never before it is our obligation to act. We have an honored and effective agent in the American Board. Through it we must press the message of Christ and let that message do its perfect work.

Dr. Coe, who is minister of our First Congregational Church in Oak Park, Illinois, has just returned from India as a member of a delegation sent to the Christian churches of that country.

Illustrations from Alexander Alland, R. Ben Gullison, Charles Phelps Cushing and H. Armstrong Roberts.

Deputation members: Raymond A. Dudley, Pattie Lee Coghill, Mrs. Coe, Albert B. Coe





THREE R's OF THE A.M.A.

REBUILDING • REPAIRS • REHABILITATION

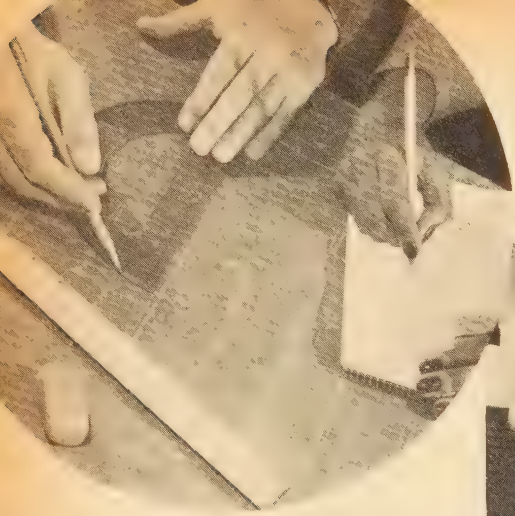
Fred L. Brownlee

THERE is no more interesting story anywhere than that of the founding of the American Missionary Association schools and colleges—founded to help the Negroes of the United States to develop their full intellectual, social and spiritual potential as Christian citizens.

Although these schools and colleges were built upon the proverbial shoestring, they lived and thrived. And without the determination of our American Missionary Association that the education of Negro youth should be equal in kind and quality with the best opportunities offered to white Americans, Negroes would have been deprived of the broadly trained leadership which accounts for the most rapid and astonishing progress ever made by any people in history.

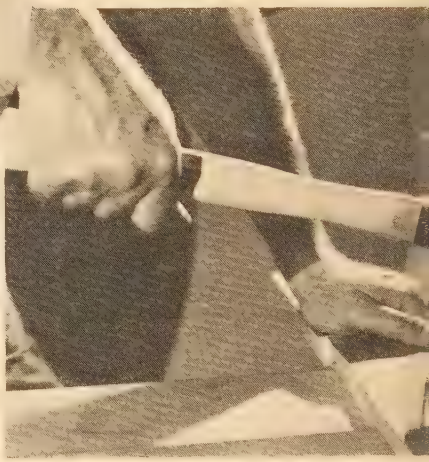
Today a new opportunity faces the members of our Congregational Christian churches—the rehabilitation of these Negro schools and colleges. During the war no money and no workmen were available to keep up repairs and make replacements in these institutions which are so significant in the building of Christian citizenship. Roofs have begun to leak, plaster to fall, sills and walls to rot, and worn-out equipment to be thrown on the junk heap. In addition, there was no chance to erect necessary new buildings.

Fortunately, and with great vision,



Planning

Our American Missionary Association's schools and colleges have been the leading institutions for the higher education of Negroes in America. They look to us for increasing aid



Building

a total of $220,000 was written into our Postwar Emergency Program to meet these urgent needs.

Forty thousand dollars—a minimum requirement—goes for delayed repairs; $25,000 toward a dormitory at Dillard University which is costing $175,000; $50,000 toward a total of $125,000 for a new dormitory and other necessities at Tougaloo College; $60,000 for a manual arts building at Fessenden Academy; $25,000 toward a $100,000 building to be known as Mary Branch Hall, at Tillotson College; and $20,000 for a rehabilitated community house at the Dorchester Cooperative Center in Liberty County, Georgia.

It feels good to be able to report that work has already begun at Dillard, Fessenden and on belated repairs, and that Judson Cross Hall, the new dormitory at Tougaloo College, is almost finished. The Fessenden building should have been ready for returning veterans this fall. We now hope to have it in time for the second semester. The Dillard dormitory was ready for students in September. The Tougaloo dormitory was ready at the opening of the college year in September.

This work has gone forward on faith—faith in the Postwar Emergency Program which, in turn, has faith in the Congregational Christian churches of America. The credit of the Board of Home Missions is secure; otherwise the work could not have been started, but the Board must get back the money through the Postwar Emergency Program. Grateful for the Board's confidence in the churches, the Missions Council is working to make clear the immediate needs for funds. Hence this

report of progress. A word is in order about what is happening and why.

During the war the girls moved out of their tumbling-down dormitory at Tougaloo College and took possession of the boys' dormitory. But President Cross knew that the boys would return after the war. It was estimated that a new dormitory for girls would cost $75,000 and that an additional $6,000 would be needed for furniture. Instead, the building is costing $108,000 and the furniture $9,000. Meanwhile, other changes for the housing of additional girls, setting up trailer units for veterans and making necessary provisions for physical education, added $83,000 to Tougaloo's list of musts. Fifty thousand dollars was listed in the P. E. P. for Tougaloo College.

Dillard University had done the same thing; its girls took possession of the boys' dormitory. Meanwhile, Dillard's enrollment has increased by one-third. Classes begin at 7.30 a.m. and continue through the noon hour in order to provide a sufficient number of shifts in the use of available classrooms and hallways. The veterans began returning faster than was expected. The whole building program will cost $175,000. The trustees have resources amounting to $125,000. Would the Board of Education of the Methodist Church and the American Missionary Association, which formed Dillard University as a coöperative enterprise, give $25,000 each? Here was another must for the Postwar Emergency Program.

Fessenden Academy's manual arts building had been promised for a year before the Postwar Emergency Program was set up. To avoid separate money-raising campaigns, and at the same time make sure that the Missions Council would not have to scratch Fessenden off its

Fulfillment

Realization

Give generously through the Every Member Canvass, or by special gift, for delayed repairs and for new buildings such as the girls' dormitory (above) at Dillard University

list, the Postwar Emergency Program was asked to put Fessenden down for $60,000. Local estimates of rising costs indicated that it would take $80,000. Mr. Joseph Fletcher, graduate of Talladega College and for years superintendent of buildings there, and now retired and past seventy years of age, was appealed to. Mr. Fletcher responded enthusiastically and has started the work which he feels sure he can complete, using some student labor, for $60,000.

What about the repairs? Pleasant Hill Academy is an excellent example. The laundry equipment has broken down. Essential repairs on every building have piled up while Earl Clark was in war service. Who is Earl Clark? He is a Pleasant Hill graduate who has been in charge of the Academy plant for a number of years. He uses student labor and gets first-class work done on a low-cost basis. Meanwhile, the students acquire mechanical skills which are not marked on classroom records on a percentage basis, but as accepted or unaccepted workmanship. The American Missionary Association is proud of its Earl Clarks and Joseph Fletchers. They have always made a dollar do two dollars' worth of work.

Money given through American Missionary Association Centenary celebrations will be credited to the Postwar Emergency Program. The churches are not being asked to give twice. Centenary celebrations and birthday parties make delightful occasions when one can have a good time while making gifts. November 3–9 has been designated as Centenary Week. Write to Helen Kenyon and Ruth A. Morton at 287 Fourth Avenue, New York City for money-raising ideas and celebration plans. And give generously through your local Every Member Canvass to the benevolence budget of your church. By this method you will also be contributing to help Negro young people to help themselves.

Dr. Brownlee is Director of the American Missionary Association Division of our Board of Home Missions.

Illustrations from Ewing Galloway, H. Armstrong-Roberts, Dillard University, Marion Palfi and Hiatt Photo Service of Jackson, Mississippi.

Judson Cross Hall, a much needed dormitory for girls at Tougaloo, is costing $108,000

PILGRIM FRONTIER

Conference of Southern California and the Southwest

EDITORIALS

SUBSCRIPTION PRICE OF "PILGRIM FRONTIER"

PILGRIM FRONTIER is coming to you in a new format, which now includes all of the *Missionary Herald*, plus the sixteen pages of Conference News, which now appears in the center of the magazine. In addition the art cover of the *Missionary Herald* is included to beautify and improve the general appearance of the paper.

Because of the increased price of paper and labor, it is necessary to increase the subscription price of the magazine to fifty cents a year. All new subscribers and renewal subscriptions will be on the fifty cent basis. Subscriptions which carry over will be continued to the date of expiration at the old rate.

DR. ALBERT PEEL

Dr. Albert Peel, former Chairman of the Congregational Union of England and Wales, Editor of the *Congregational Quarterly* and authority on British Congregationalism, Chairman of the Congregational Committee on union with the Presbyterians of Britain, will be in the Southern California Area and available for speaking engagements, either on Sundays or week nights. His schedule may be cleared through his friend and former countryman, the Rev. Reynold B. Boden, Church of the Messiah, 2445 West Washington Blvd., Los Angeles 7. Dr. Peel will be in this area from December 15 to February 5. We commend Dr. Peel and the important messages which he will bring to our churches. He already is scheduled for such important engagements as the Sunday Evening Club of the First Congregational Church in Los Angeles.

DR. FRANK C. LAUBACH

We are highly privileged to have in our Conference Dr. Frank C. Laubach, missionary of the American Board, world citizen, authority on teaching the illiterates to read. Dr. Laubach is to be in our area for the first week in December. His dates are all booked as we go to press.

CHRISTIANITY WITHIN

Behind all the surface show of the Christian Church lies the spirit of Jesus Christ. That spirit pushes against our souls, and against our bodies at all times. Is not our task as Christians and as Christian leaders that of "dressing the stage" so that the main characters, and the crisis situations will find full expression?

Christian Education is so very important in the life of the Church because all of us, children, youth and adults, need constant reminders of the Christian influences we can release into our world. And how it needs this. Resolving to read good books and magazines, and to renew our acquaintance with the Bible; resolving to know better the complex forces working inside us, and inside others, and controlling their expression; and resolving that the world of men and women which whom we share this life will be kept whole only by the Christian Faith in us, we will nurture and mature in wisdom and in stature and in favor with God and Man.

"Christian Education" report blanks have been sent to all the Church Schools of the Conference. Many have been carefully filled out and returned. This will help the CHURCH SCHOOLS COMMISSION direct its energy where it will be most helpful. Members of the Commission, as well as the Minister of Christian Education are available for Teacher's Meetings, and Institutes for Church School leaders.

"Children's Religion" is a most helpful magazine for use in the home as well as in the Church School. Timely articles and suggestions are prepared for those who use the magazine.

The "International Journal of Religious Education" is indispensable to the leader and teacher of the Church School.

"Pilgrim Press Church School Materials" for class work mean a more effective program in Religious Education in your church.

The YOUTH COMMISSION has sponsored the second Junior-High Mid-Winter Conference, November 2, at First Church, Glendale. Full reports will reach you next month. The Pilgrim Fellowship Leadership Laboratory will be held at Pilgrim Pines, November 28–30.

The Arizona Association of Pilgrim Fellowship comes out with "The Pilgrim Guidepost," edited by June Betts, Rt. 12, Box 192, Phoenix. This is perhaps the most active P.F. association in the Conference, and through this publication keeps alive a fine spirit among our Arizona P.F. groups.

Note the change of address:

Congregational House
3125 W. Adams Blvd.
Los Angeles 16, California

The STUDENT LIFE AND SERVICEMEN'S COMMISSION reports plans for a week-end at Pilgrim Pines for college students from various campuses and churches. Churches near the campus are being assisted in their programs for students, and are invited to include all students in their church life. We are, however, involved in campus groups at Pomona, U.C.L.A., L.A. City College, Pasadena Junior College, and have meetings at Whittier, Occidental and other places. Albuquerque, and Tucson, and Tempe churches are active in campus programs.

The "United Student Christian Council" is facing realistically the problems and opportunities for cooperative work. This involves the Denominations and the Student Christian Associations sponsored by the Y.M. and Y.W. groups.

The VISUAL AIDS COMMITTEE of the department is happy to announce that our Chairman, the Rev. C. Fred Hutzlar of Pilgrim Church, Los Angeles, is now the Chairman of the Church Federation Visual Aids Committee. Pilgrim Press Service has available many film-strips, recordings, and slides, as well as sound 16 mm. film for rental to our churches. Send for the lists of materials on hand, along with suggested dates when you would like to use them. The new film, "The Color of a Man," will be available the last part of November, and Mrs. Palm reports many churches planning to use the two copies we will have on hand.

PILGRIM PINES CAMP has been in use every week-end, and is booked by the various churches each week-end till the end of the year. If you wish your group to take advantage of this week-end conference make arrangement through the Conference office.

PILGRIM FELLOWSHIP LEADERSHIP LABORATORY

NOVEMBER 28, 29, 30, 1946

Young people want action! So, the Church has planned, with them, a program of action. Some action with high school young people is misguided, but here is the Church's answer. It will help direct this youthful energy.

Pilgrim Fellowship is projecting a two-year program nationally, which gives a fourfold action emphasis:

1. PERSONAL ACTION: Right living begins with the individual. The motives of each person must be Christian. In periods of true worship, corporate and individual, and through true service, personal action and dedication are transferred into discipleship.

2. SOCIAL ACTION: No one can live apart from the influences of society. Individuals do determine social issues. Christian youth must be shown, and taught to equip themselves for Christian action in all contacts with mankind.

3. MISSIONARY ACTION: At home and abroad we must present opportunities for Missionary service, to a world that is mostly non-Christian. This means the training of our youth to world-minded Churchmanship, and to the becoming of Christian missionaries.

4. INTERDENOMINATIONAL ACTION: The World Church is one. Where we can, we must unite organically. Throughout the rest of Christendom, we must unite in spirit. The task of "One World" will be completed according to the pattern of the way Christians are organized, and in the spirit in which they work together in a great Christian family.

The PILGRIM FELLOWSHIP LEADERSHIP LABORATORY will bring to the local churches the National Program outlined above. (November 28, 29, and 30.) Our Pilgrim Pines Conference Camp Ground will not accommodate all who want to come, so we are asking each church to send the P.F. president (or presidents where there is more than one group), and the advisor or minister.

On THURSDAY night and FRIDAY morning the Los Angeles and San Bernardino Associations will make plans. Already the officers of P.F. have visited the other Associations to share Summer Reports, and to strengthen local and Association organizations.

On FRIDAY noon Association leaders from Kern County, San Diego, Arizona, and New Mexico-El Paso Associations will join those already at camp. (These have long distances to come. Already registrations are in from many of these churches.) Ways of "bringing home" the National P.F. meeting plans will be presented and discussed. Friday evening will be filled with recreation, and close with a special leader at the closing Devotional Service.

On SATURDAY morning, workshops to assist the local president will be held on Worship, Program building, Recreation, Social activities, etc. About an hour will be given to each so the leaders may participate in all. In the afternoon the emphasis for the Conference program for the coming year will be discussed, and plans for the midwinter P.F. Conference outlined and completed. Before supper the individual Associations will meet, as will the Conference Youth Commission. Saturday evening the P.F.L.L. will close with a Communion Service of Rededication. Some will wish to remain for the night and for breakfast. For further information and registration cards write to Rev. Peter J. Jansen at the Conference Office.

WOMEN'S FELLOWSHIP

PRESIDENT'S TOUR

Mrs. Thomas G. Wight, the President of the Conference Women's Fellowship made the tour of the Associations with the team which included Conference staff members and officers. In addition to Association meetings at Tucson, El Paso, Los Angeles, Corona, and Mojave, several side trips were enjoyed.

The group visited a new proposed camp site for the New Mexico–El Paso Association above Cloudcroft, about one hundred miles north of El Paso. It is a beautiful mountain setting.

An opportunity to see Grants Hospital and to hear of the work which it is doing from Dr. Clifford E. Molholm, who is in charge, was an inspiration.

A visit to Pilgrim Playground revealed the extent to which this fine property has been developed for the use of the young people of the Arizona Association. It holds important possibilities for further improvement.

Mrs. Wight will be glad to tell groups about her impressions as she has opportunity to speak before women's groups over the Conference.

FRIENDLY SERVICE QUOTA
(Final Date)

Eleven months ago our Congregational Schools and Hospitals sent in their lists of necessary housekeeping equipment and have been patiently waiting for you to furnish them. Will you make their holiday season a pleasant one by sending in the much needed supplies at once? If you prefer to send money, send it to our treasurer, Mrs. Rompage, telling her for which institutions it is intended. There are information leaflets available on all our institutions.

This year Friendly Service has many additional avenues of service:

Our representative at Ellis Island, Mrs. Plant, needs more children's clothing than ever before for the small stowaways from Europe.

Christmas provides another opportunity for Friendly Service—gifts to children in the mission fields or to retired missionaries. There are calls for parsonage boxes in isolated churches. Also the supply of extra layettes is getting low.

Letters are arriving from American Board missionaries, telling of their needs, so Overseas Friendly Service should be started now—otherwise a year will elapse before they receive any indication of our interest in our Christian Missions.

Can you add something for one of these special calls, to your regular Friendly Service Quota?

Sewing and knitting for children in Greece:

If you wish sewing or knitting materials, write to our sewing chairman, Mrs. Robert Maile, 1749 West 41st Place, Los Angeles.

But Don't Forget December 15!

Mrs. Hal D. Rives

New address:
Congregational Conference of Southern California and the Southwest
(Congregational House)
3125 West Adams Boulevard
Los Angeles 16, California

OUR CHURCHES AT WORK

KERN ASSOCIATION

BAKERSFIELD FIRST is studying plans for beautifying the sanctuary and for future development of facilities and property. The church was host at a dinner for the Evangelism Conference for the Conferences of Northern California and Southern California and the Southwest on November 14–15. The Rev. John S. Whiteneck is the minister.

OILDALE has been enjoying the interim leadership of the Rev. Loyal L. Wirt during the period of its search for a new minister.

PANAMA COMMUNITY has accepted the resignation of the Rev. John S. Buus and is in search for a new minister as we go to press.

PASO ROBLES has received eighteen new members this year. October was designated as Church Loyalty Crusade Month. October 6—World-wide Communion Sunday; October 13—Family Sunday; October 20—Youth Sunday, with the young people participating in the worship service; October 27—was Guest Sunday. The Rev. A. B. Bell, minister.

SHAFTER UNION reports that in the early days of registration for Released Time Education, 665 school children were enrolled. Of these, 207 registered as never having attended a Sunday school or church service. All classes except two meet in our church, which is in use five days a week for this purpose. The six coöperating churches provide a budget of $2,000 based on two dollars per capita. The Rev. Wm. S. Harper is the minister.

LOS ANGELES ASSOCIATION

ALTADENA has been coöperating in the community survey and Visitation Evangelism phases of the Los Angeles Church Federation Fall Campaign. The Rev. Merle K. W. Heicher is the minister.

AVALON has had the interim leadership of the Rev. Kenneth Conant, a student in theology at the University of Southern California, awaiting the arrival of the new minister, the Rev. Robert Murray Pratt, who assumes leadership on November 1. Mr. Pratt has just completed a very successful pastorate in the Unitarian Church of Quincy, Illinois, and has been called to Avalon as the result of interim leadership of the church during the past summer.

Brea

BREA had Superintendent Dreier and Conference Moderator Joe Moody as pulpit guest the last two Sundays in October. The church has made a very thorough financial canvass. Long-time leaders of this church were Mr. and Mrs. W. D. Shaffer, both of whom passed away within recent months. The church had fitting memorial services. Religious Education Week was celebrated by union church program with Dr. Wilbur C. Perry of the Southern California Council of Churches and Dr. William C. Jones as guest speakers. The Rev. H. R. Carstens, minister.

BUENA PARK had a special Sunday, emphasizing the relation of the church to its denominational fellowship, with Superintendent Dreier as guest preacher. The Rev. Paul C. Neerman is the minister.

CLAREMONT received thirty-nine new members on World Communion Sunday. Miss Pattie Lee Coghill addressed the Women's Fellowship

on October 11. A special service for dedication of teachers was a feature of the Sunday morning worship recently. The Rev. Homer V. Yinger, minister.

GLENDALE FIRST was the host for World Communion Day services on November 1. A panel discussion pointing out community interests was provided by three of the ministers of the city. Dr. Robert E. Fitch, Dean of Faculty of Occidental College, spoke on "American Morals and the Christian Faith." The Men's Brotherhood heard Dr. Albert W. Palmer, Moderator of the General Council at its meeting on November 11. The church entertained the Junior High Pilgrim Fellowship Rally of the Conference on November 2. Dr. Fred L. Brownlee was a pulpit guest during his visit to the area. Twelve new members were received on World Communion Sunday. The Rev. Jesse F. Perrin is the minister.

LAGUNA BEACH NEIGHBORHOOD is happy in the arrival of the new minister, the Rev. Philip E. Gregory of the First Congregational Church of Minneapolis. Mr. Gregory has been a trusted leader in the Minnesota Conference of Congregational Churches and comes highly commended by his many friends. The church looks forward to a year of growth and prosperity under his leadership. Superintendent Dreier was guest preacher on October 27.

LAWNDALE COMMUNITY reports increase in attendance and interest in the program of the fall months. Open house is held at the parsonage each Sunday evening from 7.00 to 9.00 o'clock for the young people of the church. The Rev. J. Martin Peterson is the minister.

LONG BEACH BAY SHORE enjoyed a choir concert recently entitled "The Music We Love." The monthly paper of the church is *Bay Shore Carillon*. The church called a Council for the ordination of Mr. Elmer J. Windsich, Minister of Youth of the church on November 7. The Rev. Milton G. Gabrielson is the minister.

LONG BEACH FIRST has had open house at the home of the Rev. and Mrs. Stuart L. Anderson for new members of the church. The University of Life has been in its fall term from October 6 to November 20, with a dinner and a seminar period each Wednesday evening. Thirty new members were received on World Communion Sunday. The church recently received a gift through the will of Miss Julia Wisner. Mr. Harry J. Tomlinson, Jr., is the new Minister of Music, coming from the Normal Park Presbyterian Church of Chicago. He is a graduate of Philadelphia Conservatory and Union Seminary Departments of Sacred Music.

L. A. BEREAN has had a series of guest ministers during the interim while the church is looking for a new minister.

L. A. CHURCH OF CHRISTIAN FELLOWSHIP has moved to its new meeting place at 3125 West Adams Boulevard, Los Angeles 16. Dr. Fred L. Brownlee was guest preacher on October 13. The American Missionary Association Centenary Dinner, sponsored by this church in the dining room of the First Congregational Church attracted approximately 350 people and was declared an outstanding success. The Rev. Harold M. Kingsley and the Rev. G. Raymond Booth, ministers.

L. A. COLONIAL has experienced a fine increase in attendance during the fall months. An exceptionally large number of prospect cards resulted from the community survey. Miss Pattie Lee Coghill was a guest speaker at the Colonial Dames' meeting in October. The Rev. C. Fred Hutslar showed pictures on

"A Night in Old Mexico" at the Family Night dinner. Superintendent Dreier attended a meeting of the church membership for the purpose of planning the future financial program. The Rev. Gordon J. Baker is the minister.

L. A. First Benevolence Board reports a missionary budget of $23,250, $17,000 to go to regular denominational objects, $6,250 to be used for designated purposes such as the Los Angeles Church Federation; the Unit Plan; Pilgrim Pines; assistance to Congregational churches and contingencies. This budget represents a splendid increase over the period of the past few years. Dr. Fred L. Brownlee was a guest speaker at the Sunday Evening Club on October 13. One hundred and six new members were received on World Communion Sunday. Dr. James W. Fifield, Jr., minister.

L. A. Garvanza heard Dr. Robert E. Fitch of Occidental College, the Rev. Richard S. Rose, the Rev. Francis P. Frazier and the Rev. Donald W. Head as guest preachers in the interim between pastorates.

Hollywood, Los A...

L. A. Hollywood had Dr. Albert W. Palmer, Moderator of the General Council as speaker at the Fall Rally dinner. Dr. Palmer was the elected delegate of this church to the General Council meeting and gave his report at this time. A service of consecration of the church school officers and teachers was conducted in connection with the worship service on September 29. The church has given special recognition to the thirtieth anniversary of the beginning of the pastorate of the Rev. James H. Lash.

L. A. Church of the Messiah held a meeting of the young adults at the home of the Rev. Reynold B. Boden, with the Rev. Peter J. Jansen presenting pictures and reporting on the work at Pilgrim Pines. The group is sponsoring the raising of a fund of $200 for the support of this project.

L. A. Mt. Hollywood used World Communion Sunday to emphasize the need for the contribution of the church to the unfortunate people of the world. Over $900 was received. This brings the total for relief since the first of the year to $3,300. The Rev. Allan A. Hunter, minister, recently had the degree of Doctor of Divinity conferred upon him at Olivet College.

L. A. Plymouth Women's Guild had two outstanding speakers in October—the Rev. Byron Deschler, speaking on the "United Crusade for Christ" in Los Angeles, and Mrs. Eva Wheeler, who gave a travelogue on "Our Southern Neighbors." Dr. Harland Hogue of Scripps College presented five week-night lectures on the Bible—"The Bible in an Age of Transition." A group of college-age young people spent a week-end at Pilgrim Pines, under the leadership of the Rev. Roger M. Larsen, assistant minister. The Rev. James H. More, minister.

L. A. West End had the Rev. Peter J. Jansen, Minister of Christian Education of the Conference, confer with the teachers and officers of the church school regarding the improvement of its church school literature by changing to Pilgrim Press mate-

rials. The Rev. William P. Reedy is the minister.

L. A. Western Knoll with the Rev. George W. Haskell as minister, recently had a sermon on "Falling in Love with the Church." Dr. Hugh Vernon White was guest preacher at a Preaching Mission. Dr. Roderick Scott of China spoke at the Women's Guild meeting.

L. A. Westwood Hills coöperated in the religious census on October 13, in connection with the United Crusade for Christ. Mrs. Bryan N. Brown of this church was elected to the Commission on Stewardship of the General Council for a term of six years. The Rev. S. Mark Hogue is the minister.

Manhattan Community has purchased a new site which will adequately provide for the future development of this rapidly growing church. The Rev. James A. Peterson is the minister.

Bethany, Norwalk

Norwalk Bethany took the Junior High young people to the Planetarium for an outing. The church is celebrating its Golden Anniversary on November 17. Superintendent Dreier represented the Conference. The Rev. Wesley W. Purkiss, minister, was received into the fellowship of the Los Angeles Association at its recent meeting.

Pasadena First has two new young people's groups. A dinner celebrating the A.M.A. Centennial with Dr. Fred L. Brownlee as guest speaker was held on October 16. The Rev. Sarkis Haig Deverian died at the age of ninety-six. He had long been a pastor in Armenian and American churches. Instead of flowers, gifts were received for the boys' school in Beirut, Turkey, which he founded. The Rev. Lawrence A. Wilson, minister, was assisted in memorial services by the Rev. P. S. Levonian and the Rev. S. K. Sulahian. The fall meeting of the Fellowship of Congregational Women of the Association was held in this church, with Mrs. Lawrence A. Wilson as chairman. Mrs. Albert W. Palmer spoke on "American Church Women Face the Future."

Pasadena Neighborhood has had a series of sermons on "The Beatitudes" by the Rev. Curtis Beach, minister. The Couples' Club met at the manse with Miss Mildred Clyde Armstrong speaking on "Recent Children's Books." A service of the Fellowship Church, held in this sanctuary, was addressed by Dr. Albert W. Palmer, Moderator of the General Council. A recent sermon of the minister—"The Great Companion" has been printed through the courtesy of a member of the church.

Pomona Pilgrim has outlined its program and activities in an attractive new folder, including pictures of members of the staff. Fifty per cent of the men present at an advanced gift section of the Pomona Community Chest were members of this church. The Rev. Victor M. Rhein has been giving a series of lectures based upon "The First Isaiah." The fall meetings of the Colonies are under the leadership of the Rev. Homer H. Blaugh, associate minister. A recent sermon on the subject "America's Sacred Cow," by the minister, the Rev.

Victor M. Rhein, has been printed in pamphlet form.

Santa Ana First received nine members on World Communion Sunday. Pledges and gifts were received for War Victims and Reconstruction, totaling $808.15. The Rev. Fred W. Niedringhaus is the minister.

Santa Barbara First is conducting a Sunday evening seminar. Recent discussions have been on "Modern Egypt." The Pilgrim Fellowship had an evening with the Rev. Eugene Sill, the minister, discussing the morning sermon, under the topic, "Why a Sermon." An Improvement Fund has made possible the recoating of the roof.

Sierra Madre recently sent a parish letter announcing World Communion Sunday in which the statement was made "A sociologist of the University of Wisconsin has estimated that up to seventy per cent of the moral power of the average community is generated by the church." The Rev. Carl C. Smith is the minister.

South Pasadena Oneonta has reported results from the active cultivation by the Rev. Henry David Gray of outstanding young men for the Christian ministry. George Strong, Kenneth Stokes and John Elmore are looking toward full-time Christian leadership in the Church. Mr. Joe Moody, Moderator of the Conference, recently spoke to the dinner meeting at the Autumn School of Religion. Twenty-four new members were received on World Communion Sunday. The Rev. Harold M. Kingsley addressed a Wednesday fellowship dinner on "The Riots that Didn't Come Off."

Whittier Plymouth. The Rev. Marvin L. Henricks directs the church school and supervises youth activities. The Youth Church of high-school-age young people held a retreat at Pilgrim Pines, with fifty young people participating. The Rev. Hugh P. Lovell, pastor.

NEW MEXICO-EL PASO ASSOCIATION

Albuquerque First is expecting to dedicate its new church building on Sunday, December 1. Delays because of lack of building materials have not dampened the enthusiasm of the church over this very real accomplishment. Superintendent Dreier is representing the Conference at the services. The Rev. Clarence E. Parr is the minister.

Bayard Union is planning to go ahead with the purchase of a building in the community, which will be remodeled for a church, with backing provided by the Postwar Emergency Program. The church is in quest for new ministerial leadership as we go to press.

Gallup Spanish is looking forward to the arrival of the Rev. Manuel M. Elias of Obregon, Mexico. He also will have charge of the work in the Grants Spanish Church.

Santa Rita has accepted the resignation of the Rev. Samuel A. Wright, who has been pastor for the last four years. Mr. Wright has accepted a call to a church in the Portland, Oregon area.

El Paso Pilgrim and El Paso Valley Community joined in the ordination of the Rev. C. C. G. Manker and the recognition of the Rev. Winthrop M. Magerin in connection with the fall meeting of the New Mexico–El Paso Association. Superintendent Dreier preached the sermon. Other parts in the service were taken by ministers in the Association.

SAN BERNARDINO ASSOCIATION

Barstow First has had the service of Professor Joseph Baccus of the University of Redlands in the interim between pastorates. The Rev. George

P. Helliwell is at work on the field. The Rev. Peter J. Jansen was a pulpit guest for one Sunday.

Bloomington has called recently the Rev. John S. Buus, the minister of our church at Panama, who is at work leading this church in its new program, involving church building and full-time leadership in the community.

Glen Avon celebrated its twentieth anniversary with special services on October 27. Guest preachers included the Rev. Raymond E. Wilder and the Rev. William B. Pinkerton, former ministers of the church. This community is growing rapidly and the church is eager to provide a more adequate program. The Rev. Sanford B. Kurtz is the minister.

Highland reports that many of the new improvements dedicated recently were made possible through special individual gifts. The chancel was contributed by Mr. Frank M. Cram, altar and kneeling benches by Mr. Frederick H. Aurbacher, altar appointments were given by three ladies of the church in memory of their parents. The Rev. Willis E. Smith, minister.

Ontario Bethel reports that the Merrie Married Club cares for the nursery during the morning service and recently has started a nursery for the church school. The club has sixty-two members. The Women's Union has reorganized into a Women's Fellowship with five groups meeting in the afternoons and an evening group composed of business and professional women. The church school is growing and a new college age group has been formed. Application has been made for priority to remodel a portion of the church structure to provide more adequate facilities for educational and social purposes, at a cost of $18,000, for which the funds are already in hand. The Rev. Charles L. Knight is the minister.

Perris had an exchange of ministers on a recent Sunday with the Rev. J. E. Jansen of Alessandro Valley preaching in Perris and the Rev. Carl E. Magnuson preaching at Alessandro Valley. The church launched the Every Member Canvass on November 10. The minister's salary is being increased January 1, 1947, and work is being completed on three new classrooms for the church school.

First Congregational Church, Redlands

Redlands recently listed eighteen members of the church who have been in membership for from forty-eight to fifty-nine years. The homecoming service on October 20 was a highlight with a picnic lunch at Pilgrim Pines and the dedication of Herbert C. Ide Canyon, which includes sixty-seven acres of canyon forest land, adjacent to the original Pilgrim Pines property. The Rev. William D. Pratt, minister, has given outstanding service interpreting the work of the Postwar Emergency Program in Association meetings this fall.

San Bernardino welcomed fourteen new members on World Communion Sunday, at which the largest attendance was recorded for a communion service in the history of the church. The Beginners' Depart

ment has been moved to larger quarters to accommodate the increased attendance. Church attendance has been taxing the sanctuary each Sunday during the fall. The Rev. Lawrence J. Weinert, minister.

SAN DIEGO ASSOCIATION

CALIPATRIA reports church attendance averaging 100, with a fine choir of twenty members. The service has been dignified by adding a processional and a recessional. One hundred young people are responding to the young people's program. Plans are under way for monthly church night programs. The weekly bulletin of the church is called "The Recorder." The Rev. Richard W. Ingle, minister.

CHULA VISTA conducted a Loyalty Sunday. Friendly Visitation on World Communion Sunday. The canvassers were divided into districts and, in addition to bringing the fellowship of the church, provided for an opportunity for members and friends to pledge their support for 1947. The Rev. Williston Wirt, minister.

ESCONDIDO Women's Association was hostess for a Pre-Rally Day supper. The young people of the church have taken an active part in the Youth for Christ Movement and have heard some fine speakers and good music. The Rev. A. H. Ackley is the minister.

LEMON GROVE provides the services of the Rev. Ralph C. Waddell to principal the Week-day School of Religion. Young people's play nights are conducted each Tuesday and Thursday from 7.00 to 10.00 p.m. at the church.

SAN DIEGO FIRST invited churches of the Association to participate in a recognition service for the Rev. Walter H. Stark, the new minister, on October 27. Dr. Albert W. Palmer, Moderator of the General

First, San Diego

Council, preached the sermon. Ministers of the Association took other parts on the program, including the Rev. Lester E. Bond, the Rev. Fred W. Morrison, the Rev. John C. Wiley and the Rev. Ralph C. Waddell.

SAN DIEGO JAPANESE had the Rev. Raymond W. Anger as guest minister on a recent Sunday, due to the illness of the Rev. Kenji Kikuchi, who underwent a minor operation for sinus trouble.

SAN DIEGO KENSINGTON has begun to use part of the facilities of the new church to accommodate the very large enrollment in the church school. Progress on the building makes it look very impressive. Dedication probably will take place by the first of the new year. The Rev. Lester E. Bond, minister.

SAN DIEGO LOGAN HEIGHTS is proceeding to interest a growing group in its interracial program under the leadership of the Rev. Lowell E. Cantrell and the Rev. E. M. Shavers. The Sunday school received recently a piano as a gift from Mrs. W. H. Porterfield and the women of the First Congregational Church.

SAN DIEGO MISSION HILLS has organized to continue the flow of usable clothing for relief by appointing Mrs. Harold F. Lutes as chairman of a "Packing Committee," which materials will be channeled to relief agencies with special em-

phasis upon the collection on the first Wednesday of each month. The Rev. John W. Brownell, Minister of Christian Education, preached the sermon on Religious Education Sunday. The Rev. John C. Wiley is the minister.

San Diego Plymouth reports splendid attendance and interest at the Sunday morning worship services and increased vitality in all of the activities of the church in response to the fine leadership which the Rev. John James Barbour is giving the church.

Vista reports total expenditures of $8,608.82 on current expenses and benevolence giving of $7,950 from the church and $2,348.79 contributed by the Missionary Society during the fiscal year closing September 30. A feature of the twentieth anniversary service on October 13 was the presence of the Rev. D. H. McBoyle, a former minister and the Rev. Mr. Seitz who was the first minister of the church and celebrated his eighty-sixth birthday on October 20. Each of these men brought greetings. Greetings were read also from the Rev. T. M. Patterson, who was unable to be present. The Rev. Edgar A. Griffith is the minister.

ARIZONA ASSOCIATION

Nogales reports an outstanding celebration with people of all faiths participating to honor the fiftieth anniversary of the ordination of the Rev. O. A. Smith, the minister, at the Sunday morning service on October 6. The church was crowded to its capacity by members and the large group of friends who have come under the ministry of Dr. Smith in his twenty-seven years of service to the Nogales community. The Arizona Association held in Tucson October 6 and 7 took occasion to honor Dr. Smith at the Association banquet. He was for a number of years Superintendent of the Conference of the Southwest, with which the Southern California Conference was merged a little over three years ago.

Encanto Park Community Church, Phoenix (Congregational)

Phoenix Encanto Park conducts a nursery during the worship hour. Conference leaders attending Association meetings visited the church recently and were pleased with its splendid appearance and adaptability to a new church project. The Rev. Waldo S. Richards, minister, was elected registrar of the Arizona Association and Mrs. Richards was elected chairman of the Religious Education Committee.

Phoenix First had its first family night party in the parish house on October 14. The Rev. and Mrs. Fred A. Line, former minister and wife, were guests. Furniture for the lounge in the parish house has been contributed by one of the members of the church. The Rev. Fredrick A. Barnhill is the minister.

Tombstone had Moderator Joe Moody and Superintendent Dreier participate in the service on October 6. A special meeting for planning was held in the social rooms of the church during the afternoon. The Rev. Clifford S. Higby is the minister.

Dr. William C. Jones, President

LAYMEN'S FELLOWSHIP

The Laymen's Fellowship was given major consideration at each of the Fall Association meetings. The plans are under way for a number of laymen's week-end conferences in the different areas. Dr. William C. Jones, Conference Laymen's Fellowship President; Mr. Joe Moody, Conference Moderator, and other leaders will be available for these meetings.

Laymen Moderators. Several of the Associations elected laymen as moderators for the coming year. Mr. Clifton Clemens of Wasco was elected Moderator of the Kern Association; Dr. William C. Jones, Moderator of the Los Angeles Association; Mr. Vincent Claypool of Barstow is Moderator of the San Bernardino Association. These men, together with Mr. Joe Moody as Moderator of the Conference, make this a year in which laymen's activities will be especially emphasized, in the recognition that "the Church is no stronger than its lay leadership."

Local Laymen's Work. We note from church bulletins that a considerable number of our churches have laymen's groups. The following items will be of interest in this connection.

San Diego Mission Hills Men's Club met in the church Upper Room with Mr. Baylor Brooks and Mr. Alvin G. Rowe reporting their experiences at the Laymen's Conference at Pilgrim Pines. Kodachrome slides and movies were a feature of the program.

Pomona Pilgrim has a men's club for all men of the parish. A dinner program is held six times a year. The club sponsors the Pilgrim Forum which brings outstanding personalities of the lecture platform to the church and community. Recently men of this church were in charge of parts of the Laymen's Sunday program.

Long Beach First has a Men's Association, which had Dr. Roderick Scott of China the first speaker of the fall, on October 14. Season memberships in the Men's Association, which includes four dinner meetings, are made available for five dollars. This money is used for the support of the programs, in addition to the cost of the meals.

Perris reports that the men from the church came back from the Laymen's Fellowship Annual Meeting at Pilgrim Pines with considerable enthusiasm. They have since sponsored an increase in the minister's salary and are working on plans for expanding the physical facilities of the church.

Chula Vista laymen returned from the Annual Laymen's Fellowship Meeting at Pilgrim Pines with some new commitments on the matter of Stewardship. One of the men presented the minister with a substantial check to indicate that his experience was to be put to work immediately. A group of the men contributed a substantial gift in appreciation for the work at Pilgrim Pines.

Long Beach Bay Shore has a Men's Club which meets monthly during the fall, winter and spring. The club is to study "Problems of

Today." It is planned to have such speakers as Dr. Kirby Page, Dr. David Eitzen and Dr. Albert Palmer. Talks will be followed by discussion. The group proposes to purchase a sixteen millimeter sound movie projector and actively sponsors the Boy Scout Troop No. 44 of the church.

BURBANK laymen received a real impetus from the annual meeting at Pilgrim Pines and came home determined to give their backing to the minister and the church program in a revitalized way. They indicated that they would not miss next year's meeting under any circumstances.

PILGRIM PINES. Laymen have undertaken the support of the project to eliminate the indebtedness on Pilgrim Pines. A special committee consisting of Dr. N. Matzen, Prof. Baylor Brooks, Mr. Harold Wahlberg, Mr. Ralph Robbins and Mr. Loren Blakeley have secured gifts from individuals totaling $7,785. From the following churches, laymen have pledged:

First Congregational Church of Glendale	$200.00
Perris Congregational Church	50.00
San Diego, 1st Congregational Church	210.00
Los Angeles Western Knoll	210.00
Los Angeles, First	1,000.00
Ontario Bethel	210.00
Los Angeles Messiah	200.00
Riverside, First Church	200.00
Pomona Pilgrim	100.00
Whittier, Plymouth	200.00
	$2,580.00

STUDENTS FROM U.C.L.A. sponsored a retreat for fellow-students from various campuses in the Los Angeles area, at Pilgrim Pines, on November 1, 2, and 3. "Worship and Work" were blended as they discussed serious concerns, and as they exercised muscles in apple-picking. Every week end finds some church or youth group active at Pilgrim Pines, catching its fine spirit, sending Christians back to do a better job at home.

PILGRIM PRESS SERVICE

"Reading maketh a full man." Thus the old adage runs, and the saying is still good. As we read good things we keep growing the mental timber which gives the solid support to life.

PILGRIM PRESS SERVICE seeks to provide you with those things to read. For your fall and winter reading we suggest such books as:

"River of Years," Joseph Fort Newton.
"While Time Remains," Leland Stowe.
"The Coming of the Perfect," Edgar DeWitt Jones.
"The Return to Christianity," Nels Ferré.
"Portrait of a Pilgrim," Buell Gallagher.
"Peace of Mind," Joshua Liebman.
"What a Man Can Believe," James Smart.
"The Public Worship of God," Henry Sloane Coffin.
"Prayer," Frank C. Laubach.
"The Light of Faith," Albert W. Palmer.
"Successful Letters for Churches," Stewart Harral.
"Whereon To Stand," John Gilland Brunini.

Send in your order now for the new Missionary Study Books: we have them.

Order also your Christmas folders; the new designs are attractive. Let us fill your order for your church school supplies; we will care for your needs promptly.

PILGRIM PRESS SERVICE
3125 W. Adams Blvd.
Los Angeles 16, Calif.

APPORTIONMENT GIVING OF THE CHURCHES

January 1, 1946 to October 29, 1946

Church	Goal	Paid
Albuquerque First	$400.00	$300.00
Albuquerque So. Broadway	60.00	52.41
Alessandro Valley	42.00	31.50
Alpine Community	157.00	141.25
Altadena Community	700.00	524.97
Arvin Union	436.00	327.24
Atascadero	300.00	252.76
Avalon First	200.00	———
Bakersfield Chinese Mission	15.00	15.00
Bakersfield First	1,066.00	700.00
Barstow First	496.00	371.97
Barstow Mexican	75.00	56.25
Bayard Union	50.00	25.63
Big Bear Valley	100.00	24.00
Bloomington	100.00	75.00
Brea	600.00	337.50
Buena Park First	498.00	350.00
Burbank First	300.00	———
Calimesa Community	20.00	14.94
Calipatria Union	300.00	———
Carpinteria Community	———	———
Chino Mexican	50.00	50.00
Chula Vista	1,000.00	854.24
Claremont	7,000.00	6,085.00
Corona Del Mar	100.00	100.00
Corona First	600.00	400.00
El Paso Pilgrim Fed	115.00	———
El Paso Trinity	5.00	5.00
El Paso Valley Community	450.00	300.00
Escondido First	1,000.00	1,424.05
Etiwanda	200.00	100.00
Gallup El Salvador	40.00	———
Gallup First	75.00	31.25
Glen Avon Com	50.00	25.00
Glendale First	2,500.00	2,074.97
Grants Spanish	10.00	———
Hemet Pilgrim	150.00	112.50
Highland	600.00	353.21
Hurley Union	200.00	150.00
La Canada	300.00	305.08
La Jolla Union	400.00	552.50
Laguna Beach Neighborhood	200.00	150.00
La Mesa Central	450.00	337.50
Las Vegas	200.00	50.00
Lawndale Community	60.00	60.00
Lemon Grove First	800.00	619.86
Long Beach Bay Shore	300.00	225.00
Long Beach First	4,200.00	3,300.00
Los Alamitos Community	52.00	40.00
Los Angeles Armenian Geth	125.00	———
Berean	300.00	167.47
Bethany Rawson	75.00	31.25
Chinese	145.00	———
Colonial	180.00	330.96
Eagle Rock United	533.00	391.21
Finnish	36.00	20.00
First	17,000.00	2,000.00
Garvanza	400.00	274.13
Hollywood	2,300.00	1,725.22
Hyde Park	200.00	———
Immanuel Armenian	100.00	25.00
Immanuel of Graham	60.00	24.00
Lincoln Memorial	460.00	184.00
Masis Armenian	100.00	———
Messiah	900.00	895.18
Mt. Hollywood	1,200.00	1,100.00
Church of the Pilgrims	50.00	22.50
Park	150.00	100.00
Pilgrim	$535.00	$405.00
Plymouth	1,000.00	1,350.00
Providence	25.00	———
Schaefle Memorial	144.00	45.00
West End	60.00	10.00
Western Knoll	1,500.00	1,150.00
Westwood Hills	720.00	540.00
Manhattan Community	600.00	600.00
Maricopa First	180.00	135.00
Mentone Community	60.00	45.00
Mojave	269.00	269.00
National City	265.00	126.40
Nogales Trinity	100.00	75.00
Norwalk Bethany	100.00	41.66
Oildale First	145.00	145.00
Ontario Bethel	1,839.00	539.00
Pacoima	60.00	———
Panama	150.00	112.50
Pasadena, Cilicia Arm	50.00	25.00
First	4,533.00	2,600.00
Lake Avenue	1,159.00	1,000.00
Neighborhood	300.00	300.00
Pilgrim	150.00	25.00
Paso Robles Plymouth	150.00	50.00
Perris First	250.00	203.00
Phoenix Encanto Park	200.00	42.96
First	667.00	220.00
Neighborhood	300.00	300.00
Union	82.00	61.47
Pomona Pilgrim	3,000.00	2,251.00
Pomona Valley Mexican	72.00	60.00
Prescott First	700.00	325.00
Ramona First	150.00	112.50
Redlands First	2,700.00	1,800.00
Redondo Beach	100.00	———
Rialto	125.00	125.00
Riverside First	1,500.00	730.10
Riverside Japanese	10.00	20.00
San Bernardino First	1,520.00	1,165.50
San Diego Chinese Mission	15.00	25.00
First	1,100.00	892.01
Kensington	250.00	187.47
La Mesa Heights	60.00	25.00
Logan Heights	200.00	133.34
Mission Hills	1,800.00	1,500.00
Plymouth	120.00	126.30
San Mateo	10.00	———
Santa Ana First	1,300.00	1,135.00
Santa Barbara First	700.00	393.75
Santa Maria Japanese Union	10.00	10.00
Santa Rita	———	77.64
San Ysidro	15.00	———
Saticoy	500.00	416.60
Seeley Union	25.00	10.42
Shafter Union	250.00	200.00
Sierra Madre First	1,000.00	680.00
So. Pasadena Oneonta	2,400.00	1,828.65
Tehachapi	75.00	31.25
Tempe First	510.00	435.00
Tombstone Community	110.00	110.00
Tucson First	700.00	570.01
Vista Community	820.00	939.05
Ventura Community	375.00	313.36
Wasco First	300.00	300.00
Whittier Plymouth	1,300.00	1,220.00
Willowbrook	75.00	71.27

"A STATEMENT OF UNITY"
for Christian Students

A unity of purpose is growing among our college students. They have expressed in a "Statement of Unity" some hopes, and the form for fulfilling some of them in the following words: These may become an example of the method whereby we may work in closer harmony among the Protestant churches.

"Because of the many students on our campuses who are outside any Christian Fellowship, because of the widespread ignorance of the Christian Faith, because of the inadequate place of religion in the system of higher Education, and because of the failure of our divided efforts to deal effectively with the desperate needs of our time, we are impelled to assert our Fundamental unity and to make it manifest in common action.

"Representing Protestant student groups throughout the country, we feel called by the spirit of God to a renewed dedication of ourselves to those high aims for which the groups which we represent have been created. We are penitently aware of our failure to act worthily as followers together of Christ. We desire to make a more united Christian impact in our work in the colleges and universities.

"We are a movement within and of the Church, and hence carry the responsibility for developing specific leadership for the local church and the Church Universal.

"We have all felt anew the urgent need for a fuller understanding of the Christian faith, especially through the study of the Bible.

"We are united in our conviction that our Christian faith must be applied in all realms of personal and campus life and in society. We are committed to a vigorous program of evangelism. We desire to assure a full place in our movement for the equal leadership and participation of men and women, and we recognize the distinctive contribution to the Church and to the campus of men and women working together as a group. We affirm our fundamental interracial character as a student Christian movement. As an essentially Protestant movement we encourage the promotion of interfaith understanding and coöperation. On the basis of these affirmations we propose to do all those things together which can better be done together than separately.

"As we move forward in our common work in keeping with the spirit and principles of the United Student Christian Council, we strive to safeguard (1) the autonomy of each constituent group to act in keeping with its inherent character; (2) the preservation of the basis of membership of each group; (3) the maintenance of credal positions of each group.

"Bound together in Christ we resolve to use our special opportunities as students to do our Christian work unitedly—'That they may be one in Him, that the world may believe.' "

In Southern California we have adopted the "Articles of Operation" of the United Student Christian Council. Thus a student becomes a member of the Student Christian world in the following steps: (1) A Christian Student, (2) a member of a Campus or Church Student Group, (3) a member of the Conference Student Fellowship, (4) a member of the Congregational Student Fellowship nationally, (5) a member of the United Student Christian Council, (6) a member of the World Student Christian Fellowship.

STRENGTHENING THE YOUNGER CHURCHES

WHO, WHAT AND WHERE ARE THEY?

Pattie Lee Coghill

I HAVE just returned from India and Ceylon. I went there in 1945 as a member of the deputation sent by our American Board for Foreign Missions to the people and the churches of those lands.

We studied. We visited churches. We met with many groups of people for earnest discussion. We saw the villages and the cities of India. And we saw the Younger Churches at work.

What are the Younger Churches? They are those churches in various parts of the non-American, non-European world which have come into existence as the long-term result of the work of missionaries sent out by foreign mission boards in North America, Europe and Great Britain. They are relatively younger than the Christian churches of North America and Europe. Among themselves they differ widely, although all are Christ-centered, evangelical Christian groups.

The best authority on the number of such churches is the statistical survey published in preparation for the meeting of the International Missionary Council at Madras, India, in 1939. There are upwards of 100 countries listed as having groups of Younger Churches. There are 55,395 organized churches, 67,595 other places having regular services, 6,045,726 communicants and 17,833 ordained men. These figures are not quite up-to-date, but any revisions are on the side of growth. At

Ministry of Health

New Missionaries

that same Madras meeting, more than half of the delegates were from the Younger Churches. At previous conferences of this kind their number had been very small. Here they were not only present in large numbers, but the high quality of their leaders brought unprecedented vitality to the sessions.

The missions of our American Board for Foreign Missions are in intimate contact with vast groups of the peoples in the Younger Churches. One must distinguish here between the "church" and the "mission." The church is the indigenous body of Christians in any area. The mission is the American, European or British group concerned with the planting and strengthening of the church and its related institutions. "Our" churches are often a part of a larger indigenous Christian church.

What are the needs of the Younger Churches? One of their greatest needs is indigenous leadership. Just think of our churches in America and their dependence on those who lead! Our American Board has always stood for educated, enthusiastic evangelical leadership. No church flourishes without it. This means that the Younger Churches must have better theological schools, with provisions for training in religious education, social service and the other related services of the church.

A second great need of the Younger Churches is more, not less, fellowship with the parent churches. This means reaching out beyond the mission board relationship to the local churches at home which are the foundation of the entire foreign missionary enterprise. This also means an increased exchange of deputations such as that of which I have just been a member.

The war has multiplied the needs of the Younger Churches. Some areas, notably in the Philippines, the islands of the Pacific, China, Bulgaria and Greece, have been literally flattened. In Japan it is estimated that one-third of the Protestant

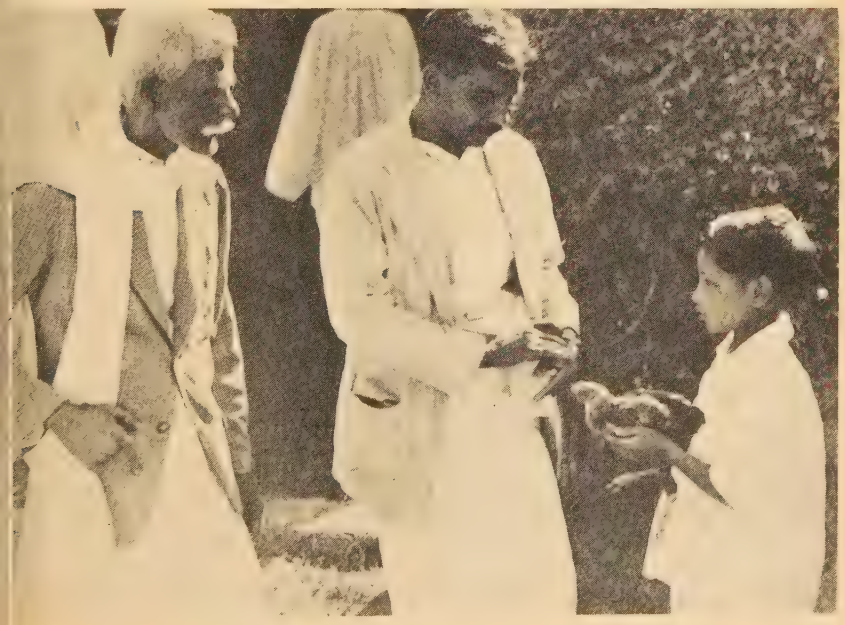
church buildings have been destroyed. Many associated hospitals and schools have been destroyed or seriously damaged. Much property which is undamaged is badly in need of repairs. Pastors lost their small but highly prized libraries. Congregations were scattered and sank into apathy for need of material aid.

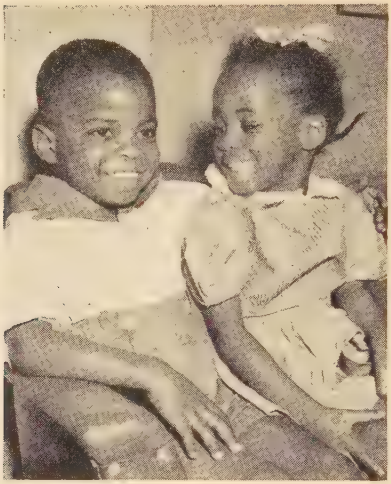
Younger Churches not in the immediate path of war, such as those in Africa, India, Syria and Mexico, are nevertheless in need of aid. Many of the individual churches are self-supporting and all of them are progressing toward that goal, but the war has brought about situations that cry out for understanding and assistance. They cannot do their best work until we give them a helping hand with scholarships, literature, institutional rehabilitation, improvement and expansion.

If we are to have a balanced world's-eye view of the Christian Church, we cannot ignore the importance of the Younger Churches. The World Council of Churches has asked the International Missionary Council to nominate ten representatives of the Younger Churches to serve on its Provisional Committee. This is in itself a recognition of their importance. Yet each and every one of us needs to realize that the Christian Church is a world unit made up of churches large and small, strong and weak, yet all of equal importance to the total work. This is the only way in which the Christian task can be brought to a successful conclusion.

Miss Coghill, a Secretary of our Missions Council, was a member of the deputation representing our churches in India.

A boy brings his pullet to the harvest festival at one of our missions in South India





MAJORING IN MINORITIES

THE WORK OF THE A. M. A. IN RACE RELATIONS

Mary D. Fiebiger

WORLD WAR II was World War I repeated on a colossal scale. During and following World War I, race tension, friction and conflict increased beyond measure. The Chicago riot followed World War I not because of the war, but because of racial tenseness developed during the war. A simple mishap, wholly unintentional, on a Chicago beach touched off the fatal spark.

It was to be expected that World War II would be accompanied by similar disturbances. At every step of the way this was true. The use of Negro labor in war industries caused labor conflict. The erection of federal housing projects for Negroes was delayed in every city because of real estate protests as to locations. Transportation facilities to and from war industries were crowded. Negroes had to stand and wait, sometimes until three or four busses filled up with white people and went on. To elbow in meant race conflict. The head of an American Missionary Association school, in coöperation with Dr. Charles S. Johnson, Director of the Association's Department of Race Relations, saved one such situation from becoming a disastrous race riot.

Returning veterans frequently find draft board counsellors treating them first as Negroes and second as civilians. Often misguided, these ex-servicemen fail to secure rights to which they are entitled and turn away embittered in spirit. Twice as many Negroes as white boys have chosen to remain in the army and

navy instead of taking chances in civilian life.

Meanwhile, the American Missionary Association's Department of Race Relations has been discovering through experience methods and techniques which are of tremendous practical value in making racial adjustments and facilitating the integration of minority groups in American society. However, the race relation staff is limited in number and is flooded with invitations for counsellor services.

After spending a year on this continent on furlough from Hawaii in

Coöperation

Specialists in race relations are in demand

Research

1945, Galen R. Weaver, pastor of the Church of the Crossroads in Honolulu, became deeply concerned about what the church might do about racial problems. He wrote an arresting letter to Dr. Douglas Horton, copies of which were sent to others who were likewise concerned for Negroes, Japanese, Mexicans and other minority groups. The American Missionary Association and the Council for Social Action were asked by Dr. Horton and Dr. Douglass

to follow Mr. Weaver's challenge through.

This was done at the Midwinter Meeting at Cleveland in January and at the General Council at Grinnell in June. It was voted that the Council "renounces segregation" as an unchristian and undesirable way to treat racial groups. It was further voted that Mr. Weaver be employed jointly by the American Missionary Association and the Council for Social Action to implement the Council's biennium program on the Church and Race. This means $15,000 each from the American Missionary Association and the Council for Social Action. The money must come through the Postwar Emergency Program.

It was discovered that A. Ritchie Low of Vermont had hit upon a fine, inexpensive way of bridging the gap in Negro-white relations by inviting Negro children from Harlem into Vermont homes for two weeks during the summer. The children had a wonderful time; so did their hosts. Meanwhile, race prejudices melted away as ice under the smiling sun.

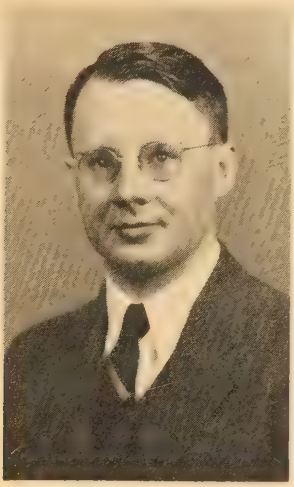
We believe that the first-hand telling of Low's story from coast to coast in Congregational Christian churches and before chambers of commerce and men's clubs will be a liberal education and lead to wider service along similar lines in every state. The miracle of child leadership has much to offer to applied interracialism.

Again attention is called to the fact that all money raised at American Missionary Association birthday parties and Centenary celebrations is to be credited to the Postwar Emergency Program.

Mrs. Fiebiger, wife of the pastor of our Ocean Avenue Church in Brooklyn, New York, is Chairman of the American Missionary Association Divisional Committee and a Vice-Chairman of the Executive Committee of the Board of Directors of our Board of Home Missions.

Illustrations from the "Herald Tribune," Julius Rosenwald Fund, Alexander Alland, Ewing Galloway, and James V. Detore of Burlington, Vermont.

Harlem children wait for transportation to the Vermont parish of A. Ritchie Low



NEEDED: NEW, YOUNG LEADERSHIP

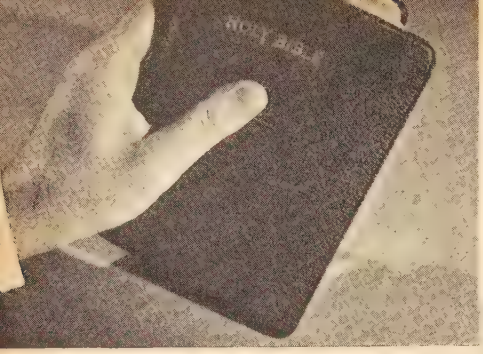
STATIONS ABROAD ASK FOR MISSIONARIES

Loy L. Long

"We want to help the people of Africa to become self-reliant," wrote David and Grace Rubenstein, applying for a position under our American Board for Foreign Missions. They were appointed to Adams College; David to teach science and to take charge of industrial training courses, Grace to help in the home economics department. They are going to a land where education is urgently needed. Ninety-five per cent of the Bantu people of South Africa are illiterate. Out of 40,000,000 Africans, only 3,000 are in college. Economic standards are so low that the average farmer works a month to earn enough to buy a hoe, or a year to make enough to buy a light cast-iron plow. Two weeks' wages buy a cake of soap or a pound of nails. The training given by our missionaries helps to lift the Bantu out of this sordid poverty, and to put them on their feet.

Then there are Malcolm and Lois Hayes, who are going to Guadalajara, Mexico, to teach in our school and to promote coöperative societies. They will bring new vitality to the programs of the village churches and develop young people's organizations corresponding to our Pilgrim Fellowship groups.

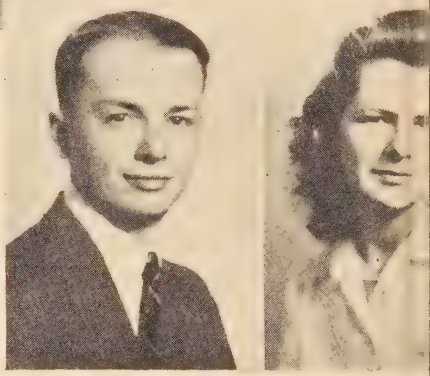
The Near East, China, India—our young appointees are on their way to all of these areas of need. They will



educate boys and girls who otherwise would know nothing but a life of drudgery. In India and China eighty-five per cent of the people cannot read or write. Of the 700,000 villages in India, not even 200,000 can boast a school. Those who have enjoyed social and educational advantages have proved beyond a doubt that they can rise to great heights judged by any standard, Western or otherwise.

Dr. Edward C. Riggs, with medical training and a year of language study behind him, will soon begin hospital work in China. Mary R. Dewar, of Oberlin College and Western Reserve School of Nursing, is appointed to work in North China. Clara A. Engle takes her fine nursing technique to our hospital at Gaziantep, Turkey.

Yet we need many more young medical workers for our overseas missions. Our most urgent need is for medical personnel to staff nine mission hospitals. It is easy to take the doctor for granted here in America. But those of us who have lived abroad cannot forget the mothers who die for lack of medical care, the thousands maimed by preventable diseases, the endless procession of the unnecessarily halt, lame and blind. India has only 42,000 doctors for her 400,000,000 people. Two-thirds of those have only a bachelor's degree in medicine. One doctor for every 10,000 people! Since most of these are in the cities, it is estimated that there is one doctor for every 100,000 of the village population.

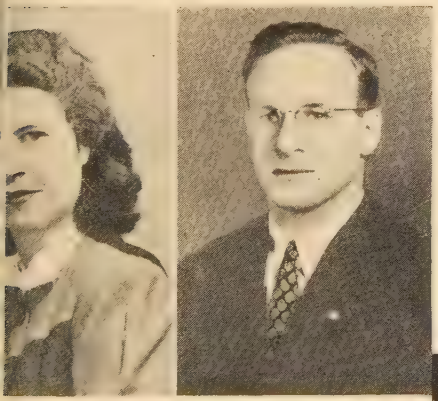


Malcolm D. Hayes, appointed to Mexico, and Mrs. James R. Smucker, appointed to India by our American Board for Missions

James and Onieta Smucker are appointed for rural evangelistic work in India. Samuel and Reka Kaetzel will do the same work in the villages near Durban, South Africa. Elton and Margaret Brown will go to the Philippines. These ordained ministers and their wives are trained in the telling of the Christian story. When we realize the difference in the relative strength of the Christian forces in America and in other lands we can readily see the challenge to ministers in those other countries. The ratio of Protestant Christians to the total population is one to two

in the United States; one to fourteen in the Union of South Africa; one to 200 in China; one to 350 in Syria-Palestine; one to 1,600 in Japan; and one to 2,000 in the Near East. Statistics do not tell the whole story, but these show at least that there is still plenty for evangelistic missionaries to do.

There are Christian churches in almost every land and on most of the islands of the seas. Yet missionaries are still needed to work with national preachers and laymen, to help them to develop their own resources and to help the churches to self-support. The Christian churches of our mission in Angola, West Central Africa, are growing more rapidly than any others in the world, so rapidly, in fact, that four more ministers' families are needed there at once.



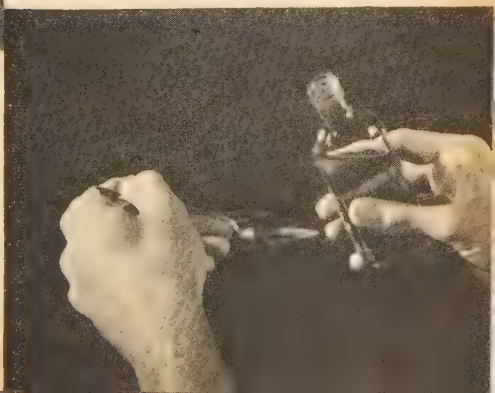
David and Mrs. Rubenstein have selected S. Africa as their missionary field of service

Missionaries have laid the foundation of truth and justice in many lands. Their work has transformed individuals and societies, making them creative and coöperative. In these days they are more necessary than ever before. "We see in this Christian movement," says T. Z. Koo, "the spirit and power and leadership which can and must be put back of the new world organization if it is to succeed."

Our American Board for Foreign Missions has twelve missions in Africa, India, China, Japan, Micronesia, the Near East and the Philippines. It needs 150 new workers—now! Twenty-three ministers' families, eighteen religious and social workers, thirty-seven educators, one hospital business manager, fifteen physicians and nine nurses.

My final word is for the leaders of our Congregational Christian churches in America. In coöperation with our American Board you are supporting a staff of 410 missionaries and over 5,000 nationals. We are proud of our past. We look with confidence to the future. But the missionary life line cannot be maintained unless our churches increase their present benevolence giving forty per cent in the 1946–47 Every Member Canvass. Otherwise, we cannot send our missions the new recruits they so desperately need. Here is your chance to make Christianity a living force in every part of the world! We're counting on you!

Mr. Long is Candidate Secretary of our American Board for Foreign Missions.



"SO DESPERATELY IMPORTANT"

THE CREATION OF AN ATMOSPHERE OF JUSTICE

Ray Gibbons

"YOUR work is so desperately important," writes the wife of an industrial engineer and a lifelong student of socio-political problems. "I have pledged twenty dollars to Social Action and expect to increase my pledge in June."

Her comment was inspired by the broader knowledge of the world in which we find ourselves and the need for Christians of understanding, tolerance and good will. It is a world threatened by the breakdown of law and order and the substitution of dictatorial power in the hands of the powerful. Large cities lie in rubble and vast populations are sunk in despair from which they cannot rise. Nations with the most strength and vitality vie with one another for enlarged security at the expense of weaker neighbors, and late allies fight across the prostrate bodies of recent enemies. Worst of all, there is a near-collapse of Christian values.

The chief purpose of the Council for Social Action, however, is not to save the world from another war nor to insure the continuance of an abundance of goods and human values, fine as these things may be. Judged by such standards, Christianity itself has failed, for it has not prevented war. Rather, the purpose of the Council as established by the Congregational Christian churches is "to help the churches to make the Christian gospel more effective in society, national and world-wide, . . . in the fields of international

relations, race relations, and economic statesmanship." Regardless of the outcome, the Christian gospel must be proclaimed in the midst of men and nations, proclaimed both by word and deed in the highways and byways, in the shops and factories, fields and markets, councils and courts. The Christian gospel proclaims that all men and nations, unions, governments and parties, are answerable to God for their intentions and their deeds.

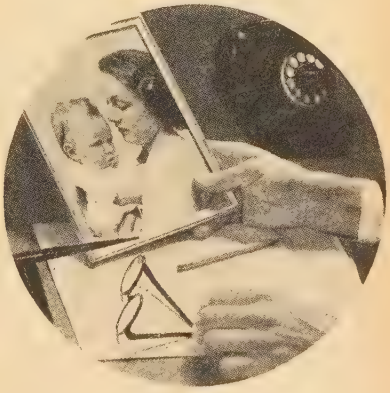
Because God made man, each person must be given his due employment, security, medical care and shelter. Because he is judge of nations as well as of men, the victors as well as vanquished, the powerful must restrain their security-seeking at the expense of small nations. Because God is God the races must answer for their assumption of "white supremacy" and "chosen people" dogmas. It is this Christian gospel which it is so "desperately important" for a revolutionary, war-ravaged, atom-threatened world to hear, and it was to have an agency that would speak in strong accents, with deeds as clear as light and as unyielding as truth that our churches founded their Council for Social Action.

The second reason for the support

Freedom

Security

Friendship



Family

by our churches of this work with a portion of their benevolences and a great deal of their time and energy is that they believe the church itself needs to be confronted with Christian imperatives. The churches as institutions, the churches to which you and I belong, stand under the same divine judgment that condemns the secular world. God says, "Let judgment begin with the House of God. What of your racial practices? Can any child of mine worship here? By what right do you exclude some because of their skin color? How can you keep silence when my people cannot buy or build houses in your exclusive communities, or eat with you in your restaurants, or ride in the same seat of a train." So, quickened in conscience, we support an agency to call us sharply to task for our evasions, our contentment with the *status quo*, our clichés and our complacency. This we do, not because we like to be disturbed, but because as a communion of Christ-loyal men and women we stand in the succession of cross bearers.

The third reason for our strong interest in action to match our gospel is that God has a purpose for each of us individually. That purpose stretches out beyond theo cnfines of our face-to-face relationships into the collective phases of our common life, where private honor impinges upon public policy. In our kind of a world the fears, prejudices and anxieties of individuals merge with those of others to become social movements and foreign policies. Have we faith and insight sufficient for individual living in such a spacious world? God has laid upon us the destiny of living in revolutionary times. Feeling ourselves unfitted for such new responsibilities. we seek the help of wise research and expect opinion to guide us through the labyrinth of controversial issues and to help us make the critical decisions. It is for this that we have an agency like the Council for Social Action.

The work of this agency is supported by a small percentage (three per cent) of the regular giving of the churches through their benevolences and such gifts of individuals as the contribution of twenty dollars mentioned above. When we compare the amount of money with the income of the other mission boards of our churches it is very small indeed, but when we compare it with the sums given by other denominations for similar purposes it seems more adequate. When we compare it with what secular agencies spend for research, education and influencing public opinion, it is ludicrously small. But it is not the amount of money alone which measures the size or significance of this agency. Rather it is the large numbers of ministers, laymen and lay-women who give it their time and devotion.

Yes, "desperately important" it is that the world, beginning with the church and with you and me, face the fact of God and reform our individual social order with him as the center. Only as we fearlessly face the truth about ourselves, as we explore the possibilities of coöperative action to achieve a just and orderly society of men and nations, will we be children of the Eternal Father. Our destiny. both individual and social, is in his hands.

Mr. Gibbons is Director of our Council for Social Action.

Illustrations from H. Armstrong Roberts, Ewing Galloway and Charles Phelps Cushing.

A STRONG CHURCH CAN SAVE THE WORLD

WHAT YOU CAN DO THROUGH THE E. M. C.

Arthur S. Wheelock

A STRONG church can save the world! But only a strong church. Every intelligent Christian should realize that today. We have in our keeping the greatest power in the universe—the power of the Christian gospel. It alone—not guns, battleships, bombs—can save the world.

What a responsibility that puts upon the Christian church! We must make the church at home strong and vital. We must send missionaries out to the ends of the earth to help others to help themselves into security and salvation.

That brings us to the subject of raising money for the church and its tasks. This should not be considered a perfunctory chore or a disagreeable task. It should be looked upon as a thrilling adventure, one that is vitally concerned with the drama of human life, the needs of little children, the life decisions of young people, the spiritual hungers of burdened men and women, the woe and heartache, the sin and salvation of humanity around the world.

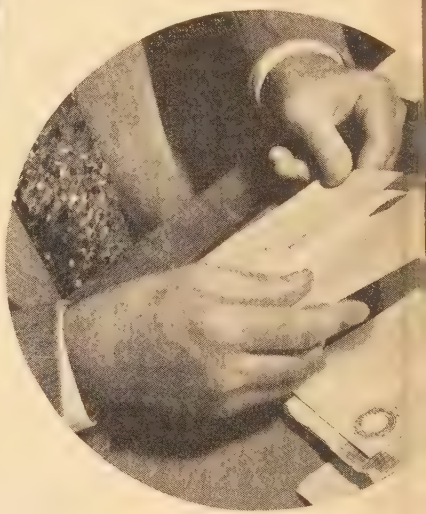
How can we raise money adequately for the church's needs? Only when it comes as the spontaneous expression of devotion and understanding of the people. There are certain simple but essential steps in the process. Let us consider them.

First, every church setting out to raise money should set up a realistic and challenging budget. This is a task for certain officers of the church. In my parish it is done by the Finance

Preparation

Committee, five men carefully chosen for their vision and consecration. Early in the fall this committee sends a letter to every committee and department in the church organization. Each of these groups is asked to prepare and submit a budget of its needs for the ensuing year. The Finance Committee then goes over these estimates. Where there is a question, committee chairmen are called in for further consultation. Adjustments may be made if the total budget seems too large, but there is no cutting unless it seems absolutely necessary. So a tentative budget is drawn up with the understanding that its final adoption by the church membership at the annual meeting in January depends upon the raising of the budget through the Every Member Canvass in December.

Next comes a process of education. Between November 1 and December 1, the people should be given a clear and complete picture of the church's financial needs in the light of its local and world-wide task. During the first week in November we have a week-end visitation by an outstanding missionary or better still, a missionary and his family. We set up a program that will provide as many contacts as possible. On Sunday comes the climax with talks in the Sunday school and at the morning service. Let the people know some interesting missionary workers, and they will be in the mood to give generously to benevolences.



Budget Letters

With this vision of the world-wide responsibility of the church as a background, we proceed to a campaign of specific education. This is done by mail. The first mail contains a detailed copy of the tentative budget. It is accompanied by a letter signed by all members of the Finance Committee, telling of their careful consideration of the needs of the church; their unanimous and sincere belief that the proposed budget is an honest expression of the financial responsibility of the people.

The second letter goes into more detail about certain items in the proposed budget, pointing out that there have perhaps been increases in some departments and explaining why they seem necessary. It announces a meeting of the church when a hearing on the budget will be held for

questioning and explanation. This is important, since the people feel that they should have a chance to express themselves.

The last letter sets forth the mechanics by which the budget is to be raised. Various methods have proved effective. Some churches raise the entire budget by an every member visitation. Others have found that if a thorough educational program has been carried out in advance, a large percentage of the membership can be trusted to make generous and sacrificial pledges at a morning service specifically dedicated to this purpose. This greatly simplifies the task of the Every Member Canvass Committee and gives a decided lift to the calling campaign which follows. So, in the last letter the people are urged to make their pledges toward the needs of the church. In this last letter there may well be a brief statement by the minister emphasizing the spiritual values involved in the proper use of money.

Parish Calls

We have also found it effective to include a piece of literature published by our Missions Council in each mailing.

The Loyalty Day Service should be carefully planned. It will be highly devotional in character. All members of the Every Member Canvass Committee should be present and seated together. The minister will preach on some aspect of stewardship. A layman may speak briefly. At the close of the service there may be a prayer of dedication for the Visitation Committee and the members of the congregation. Then ushers will distribute pledge cards and the people will be asked to make their subscriptions. While they are signing, the choir will sing a hymn of consecration. Following the hymn, the cards will be gathered, brought forward to be received by the minister for a prayer of consecration, and then placed on the communion table. The benediction will follow immediately, and so the service ends on a high note of exaltation.

After this service the members of the Finance Committee will meet at once to tabulate the results and to

Personal Support

remove names of those who have pledged from the files of names to be visited by the Every Member Canvass Committee.

We come now to the important question of recruiting and training members of this committee. The chairman should be a dynamic personality with some gifts as a speaker, but above all else he should be known for his devotion to the church, a man who will not quit until the job is finished. The selection of the men who will do the actual calling is also exceedingly important. Only men known for their dependability should be invited to participate. They should be selected at least a month before the visitation week, so that there will be ample opportunity for training them. Roughly, their number should be about ten per cent of the membership. Preferably they should go out two by two in order to make the strongest impression. They should be divided into teams with an aggressive captain for each team. The captains will be responsible for the presence of the members of their team at Loyalty Day Service and at all meetings of the committee. They will also follow through until every family delegated to their team has been visited and a pledge made or definitely rejected. Members of the teams should meet at least three times for training.

The question arises as to what families in the community should be included in this visitation. In our church we include every family that has any definite connection with the church or any of its organizations. For purpose of calling it has been found effective to divide the families into two major groups. First, those who have been in the community for some time and have become thoroughly integrated into the life of the church. They can be assumed to have a definite sense of financial responsibility. Second, those who are fairly recent members of the community or who have shown new interest in some affiliated organization, such as the church school or the Couples Club.

On the first day of the visitation the canvassers meet again for prayer and a brief talk by the minister, for final assignments of cards and the announcement of a definite time table. Usually the visitation begins on a Sunday afternoon. The chairman and captains remain at the church to check returns and tabulate amounts, and a report of progress will be made. At the end of the first day it will be clear how near they are to their goal and what remains to be done. A second deadline will be set for a further report. After this, all outstanding cards may be turned over to a special follow-up committee that will not stop until every family has been seen. Indeed, it is this final follow-up that makes the difference between failure and success.

The final result will rest with the people. If they are given a clear and complete picture of the responsibility of the Christian church in this crucial age I feel sure that they will respond by giving generous and maximum financial assistance to the current expense and the widespread benevolences of their churches. So will they be contributing sacrificially to the building of the Kingdom and the saving of the world.

Mr. Wheelock is pastor emeritus of our church in Auburn, Massachusetts.

Illustrations from H. Armstrong Roberts and Ewing Galloway.

HELPING THROUGH PRAYER

Fred Field Goodsell

I READ fairly regularly papers and magazines, letters and documents originating in every continent. The most important of the regular publications, apart from American religious periodicals, among the many that I read are *The International Review of Missions, The Moslem World, The Christian News Letter* (England), *Dnyanodaya* (India), *The National Christian Council Review* (India), *Listen* (Africa), *The World Council of Churches Bulletin, The Student World.*

It was suddenly borne in upon me recently as I sat reflecting upon what I was reading in *Dnyanodaya* that the leaders of the Younger Churches seem to lay greater store by the habit of prayer than we folks who call ourselves Christian here in America. If this is an impression based upon fact, why is it so? Is it because the early life history of a Christian movement resembles the early period of the Christian church as recorded in the New Testament where vital prayer is recognized as a tremendous force? Is it because Christians who have not grown callous to their non-Christian environment feel their deep need of the sustaining power of prayer? Is it because God is more real to the groups of Christians scattered over the non-American, non-European world, gathered in 55,000 churches, large and small? Is it because our faith has grown flabby and their faith grown stronger day by day? You who have listened to Kagawa, or T. Z. Koo, or Dr. Manikam, or Lootfi Levonian, or Mina Soga, or C. G. Baeta, or Proculo Rodriguez, or Baez Camargo, or men and women like them, may be able to answer such questions.

What can we Americans do to recover a sense of the power of prayer? There is just one sensible answer to that question—pray—pray—pray. We do not pray enough. We are organized and committeed almost to death. We hardly take time to read our Bible daily or to sit quietly in meditation and worship for a few minutes each day.

I remember an experience which taught me a lesson in India. I was a guest in the home of Mr. and Mrs. J. Z. Hodge of Nagpur. I rose early in the morning and went out into the lovely little garden surrounding the house. I was admiring the beauty of the dawning day. As I walked quietly along the paths I was in the mood of praise and prayer, but I suppose I was humming a tune or otherwise concealing my deepest inner thoughts and longings.

Suddenly I came upon a humble Indian Christian—a servant of the household, I presume, who, having spread a little rug near a shrub was engaged in private worship. His face was radiant with an inner light.

How anyone can be hopeful and happy in India without a vital faith in God and reliance upon daily communion with him, I cannot understand. But after seeing that Indian Christian I know why the Christian community in India is growing, and I know the source of its strength. The Christian life for the true Christian is an artesian well, not a stagnant cistern. Prayer is the inner force that "keeps faith sweet and strong."

THE MODERATOR'S MESSAGE

Albert W. Palmer

THE picture on the facing page records an informal farewell ceremony to Eleanor Wilson just before her departure on August tenth to reopen our Congregational Christian missionary work in Micronesia. The ceremony took place under a banyan tree at the Moana Hotel on the beach at Waikiki in Honolulu.

The picture symbolizes some important and interesting history about Hawaii.

First of all it reminds us that this departure of Miss Wilson is not the first time a missionary of our Congregational Christian churches has taken off from Honolulu for the South Seas.

Many years ago Hiram Bingham, Jr., went on a pioneer voyage, supported in part by the Hawaiian churches to begin a missionary program in the Pacific Islands by translating the Bible into Gilbertese. Then came the series of "Morning Stars," brave little missionary ships, that supplied the mission stations and carried the gospel to many remote atolls.

All of this missionary history was largely forgotten until World War II made it a very important matter to shipwrecked sailors and grounded aviators who were often profoundly grateful to be rescued and befriended by Christian natives in these far-off islands. Read Henry Van Dusen's thrilling little book, *They Found the Church There*, for concrete stories of some of these adventures, or Albert Baker's book, *Story of the Morning Stars*.

Not many years before the time of Hiram Bingham, Jr., his father, the first Hiram Bingham, had come to Hawaii in 1820 on the brig, "Thaddeus," as one of the first company of Congregational missionaries to Hawaii—or the Sandwich Islands as they were then called.

The record of this pioneer Congregational Christian mission is a thrilling one. By 1840, after twenty years of labor, three great things happened. The cornerstone of old Kawaiahao Church, built on a colonial pattern, was constructed of coral cut from the reef only a few hundred yards away. The King, of his own free will, established a constitutional form of government in place of the old primitive despotism. And the missionaries presented the Hawaiian people with a complete translation of the Bible in their own language—a beautiful language which the missionaries had reduced to written form, and then taught its users to read and write. When and where was so much ever before accomplished in the brief span of twenty years?

Themselves the beneficiaries of missionary teaching and services, the Hawaiian churches became tremendously interested in sending out their own missionaries to the many little islands to the south, and this they did.

Thus Hawaii early became a post-graduate missionary land. But in

ecent years this missionary responibility has taken a new form. The levelopment of the sugar and pineapple industries resulted in the importation of thousands of Chinese, apanese and Filipinos, together with esser numbers of Koreans, Portuguese and Porto Ricans to work on he plantations.

Hawaii's missionary task had to be lone all over again—but this time argely by the Christian people of he Islands themselves. Hawaii has leveloped its own schools and churchs among all these races. This work has been done largely by Congregaionalists, with a considerable part by Episcopalians and Methodists lso. Thus it happens that the two haplains of the famous 442nd combat battalion, a unit largely made up of Hawaiian Americans of Japanese ancestry, were two Congregational ministers—Higuchi and Yamada.

Dr. J. Leslie Dunstan, secretary of the Hawaiian Board of Missions, who appears in the picture, second from the left, is a living illustration of a missionary enterprise which has now become self-supporting and self-perpetuating. Hawaii is really a prize exhibit in the show window of our Congregational Christian missionary enterprise. The sacrifices and labor of a hundred years are now abundantly justified in the vital ongoing Christian life of Hawaii today.

Dr. Palmer is President Emeritus of our Chicago Theological Seminary, and was elected Moderator of our General Council in Grinnell, June, 1946. The Moderator's Message *will appear regularly in* The Missionary Herald. *We welcome Dr. Palmer as a regular contributor to our pages.*

Dr. Palmer and members of the Central Union Church bid farewell to Miss Eleanor Wilson

ABOUT PEOPLE ABROAD

Dorothy P. Cushing

MISSIONARY ACTION! An artist with the camera, the Rev. Harold W. Heckman, Aruppukottai, India, is shown in action at the left. A sample of his art is right below. This is the first term of service for the Heckmans. Below: Freida and her grandmother, Mrs. Rajamal Manuel, Madura Christian worker who is helping Mrs. Edward W. Wilder, now in the USA on furlough, in her Romanized Tamil work. You can't miss the smiles—but note the chain around Freida's neck with the small gold cross at the end.

OUR FINGERS ON WORLD PULSE. Dozens of workers, both experienced and new recruits, have sailed to the foreign field since summer. The tempo of Christian international life is quickening every day. Miss Alice E. Cary in Japan reports that food is the most serious problem. People sell needed clothes, blankets, anything, for a bit to eat. She sees much to do and prays that our workers will get out there soon!

Harold Hackett, just back from 34,000 miles (24,000 by air) of travel in the South Seas, Japan and Korea, says that nothing he has seen or read (and in his Navy post he saw complete photographs of bombings) prepared him for the frightful destruction wrought in Japan. In spite of everything he finds a courageous spirit among Christian leaders and a desire for our help. Rev. Eleanor Wilson flew out to Majuro and was entertained in the home of the King until her own hut was finished.

Dr. John Areuling on official business in Africa tells of a meeting to which one woman walked steadily thirty miles a day for SIX days. Africa is at the crossroads. He feels that the hour of destiny for Christianity in Africa is NOW.

Sir Joseph Bhore, Prime Minister of Bhopal State, India, is one of the three representatives of India at the Peace Conference in Paris. About 100 years ago his father became a Christian in our mission. Sir Joseph's name does not appear often in international newsprint but he is one of the powerful but silently working Christian forces set in operation by the Congregational Christian churches through the American Board.

MEDICAL HONOR TO DR. TAYLOR. Dr. Alan B. Taylor, Superintendent of McCord Zulu Hospital, Durban, South Africa, has been asked to serve as a member of the Advisory Medical Council for Natal by the South African government. Dr. Taylor and one other doctor will represent Durban. This is a signal honor, and a merited one. It means that Dr. Taylor will have a part in the postwar planning of the Medical and Health Services of Natal and in matters of principle in administration. Dr. Taylor has served on the Federal Council of the Medical Association for five years and has just been re-elected. During 1943–44 he was President of the Natal Coastal Branch of the Medical Association of South Africa. This is another illustration of strategic posts accorded missionaries around the world because of their technical skill and Christian principles.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Missionary Association Division

Income received for the month of August, 1946, $3,723.06
Total income for three months ended August 31, $16,600.74

HOMELAND HIGHLIGHTS

BY IONE CATTON

HAVE YOU BEEN WONDERING what is happening, these postwar days, on Ellis Island? Its wartime program for "enemy aliens" and hospitalized seamen has fortunately been halted. Now what? Mrs. Jennie F. Pratt, our faithful, dynamic worker there, reports that demands for her counsel and help are more than she can meet in a twelve-hour day. Refugees from all parts of Europe who want to get into our country are crowding the Island. While many of them are deported to their respective countries, their claim upon our friendship and help while here is very real. Twenty-one boys—ages ten to sixteen—formed last month a school taught by Mrs. Pratt. Arriving ragged, suspicious, or ill, advanced in delinquency, they responded to the happy friendliness of Mrs. Pratt with pathetic gratitude. One homeless German boy had, with the help of soldiers, hidden for three days on shipboard in a duffle bag. He will be adopted by a family in Tennessee. Meanwhile, Mrs. Pratt is helping with his clothes, manners, friendly attitudes and a systematic campaign to rid him of fear.

Mrs. Pratt is appealing to our churches to send such materials as: woodwork for carving, paper, crayons, toilet articles, men's and boys' socks, clothing, shoes, games, toys, and sewing materials. These are desperately needed. Do help Mrs. Pratt to carry on!

YU CHING. "Could you make me a map of the United States showing the peoples who live here, the racial and national strains and backgrounds? In India we know you only as Americans and we think you are all alike. When I go back home such a map would help me so much to show my people who and what you really are." It was Miss Manorama Powar, a member of the International Seminar, speaking. Her listeners were seventy-three Junior High girls spending a week at Deering, New Hampshire, in Yu Ching, our annual Junior High World Fellowship camp. These girls went to work with pieces of colored flannel and by the end of the week had made a flannelgraph map of the United States with illustrations locating the various peoples who make up our American family. One of their number, a Greek girl, was astonished to find that Bulgarians live in our country. "Why," she said, "Bulgaria sheltered my family during the war! I didn't know any of them lived here. I want to get acquainted with some of them. They are wonderful people." Girls and counselors at the camp were from Philippine, Turkish, Negro, Japanese, Chinese, and Caucasian backgrounds.

ONE OF US NEEDS HELP. Our Slavonic Bethlehem Church in Pittsburgh—Rev. George Hankovsky, minister—needs very much an organ. Young people are active in this church group and they need help in the musical features of their work and program. Does anyone have a suggestion for them?

THREE MONTHS' ACHIEVEMENT IN A MISSIONARY CHURCH! Wentz Memorial Church, Winston-Salem, North Carolina, reports its progress during the last three months: Attendance increase 75 per cent; offering increase 50 per cent; establishment of a day nursery for the working mothers of the community; midweek prayer meeting has developed into a combination music and meditation service with a class period for Bible study—the first in a series of graded religious education classes; launching of a sociological survey of the church—its membership and its community relations; interior of the church painted at the cost of $270; minister's study redecorated and furnished at a cost of $110; the Pilgrim Fellowship presented the church with an altar cross and candlesticks; and a fund begun for the purchase of a Hammond organ.

HOMES CAN BE WORLD FELLOWSHIP CENTERS. Mary Lou Keefer, East Granby, Connecticut, has already—at 18—taken strides in the experience of world fellowship Mary Lou's family often has a Mexican meal, Swedish meal, Chinese meal, etc. She knows what people eat and wear and think around the world. Her home is a thoroughfare for visitors to her church and community from many lands: missionaries on furlough, speakers on civic affairs and summer visitors. She likes to plan and entertain at inter-racial parties. She corresponds with a Nesei girl in the state of Washington, with an American Indian girl on the West Coast, and often goes to the movies with Negro friends. For five years Mary Lou has been interested in pushing out her horizons.

MATERIAL IS READY FOR YOU. For your use in making our churches aware of needs and opportunities in race relations and in our foreign missionary work in India, two packets of materials are available at the Missions Council office. The first is, *These Things I Command You*, a description of the present work of our denominational Fellowship in building brotherhood among all Americans, price fifty cents. The second is, *The Light of India*, a description of the work of our missions among the people of India, price thirty-five cents.

This double emphasis is in line with the interdenominational study themes for 1946–1947. It is important in the planning of any local church program.

"LET US GIVE THANKS"

A File of Family Prayers and Graces
Published for the Commission on Family Life

Do you know about this new file of twenty-five graces and prayers for use in the home? Do send to the Pilgrim Press for it—25 cents. Children will like to take turns in choosing these prayers for use in the home. Some are adapted to be sung. Learn a new one occasionally. Keep your family life growing in depth and meaning by joining together often in thanksgiving and prayer.

THE UNIT PLAN

Arthur B. Stillman

My father was a Congregational minister, spending most of his life serving small parishes on the home mission field in Wyoming, Washington and Alaska. As I sit down to write this, a recollection of one of my early boyhood experiences comes to me very vividly. My earnest, pretty little mother is questioning my father rather sharply about certain money that they had set aside to purchase him a new overcoat, and my father is admitting, somewhat shamefacedly, that he has sent the money to make good his church's benevolences. I see again the quick little gesture of resignation with which my mother turns to weep briefly, her head pressed against the doorframe. That forlorn little gesture sends a stab of bitterness to the heart of the gangling lad in his early teens, who stands awkwardly in the background.

This incident was perhaps my first realization of the besetting sin of many churches—the habit of letting their ministers carry burdens that should be the responsibility of the laymen. I do not need to enlarge upon that theme—it is a fault common to most churches. I have an idea that right at this moment there are many churches who are postponing needed and deserved increases in their minister's salary until the church debt is paid, needed repairs made, or a postwar fund quota met—thereby permitting the minister to shoulder a portion of these items for them.

The situation which gave rise to the need for the Unit Plan came about largely because of this besetting sin of ours. It is easy to rationalize about the unscientific basis of the Original Plan, or about mistakes of judgment in past administration, and so on. But the cold fact remains that the principal reason such measures are now necessary is that during past days of financial stress, our churches simply did not keep their benevolence giving up to the point where this obligation could be met. While our ministers were faithfully making their agreed contributions, we were not making ours. The Unit Plan is merely a recognition of the responsibility of the churches to see to it that funds are forthcoming to make good the amounts agreed upon.

The laymen of the Oregon Conference feel this responsibility keenly. It is a relatively small Conference, with too few members of sufficient wealth to make it seem feasible to handle its allotment through personal subscriptions. For the most part, the individual churches have accepted quotas and made these a part of their regular budgets. This coming year an effort will be made to have every church in the Conference accept at least a token quota.

We are planning this in face of the pressures of the Postwar Emergency Fund and other deserving causes. For we feel that to whatever extent we fail to meet our responsibilities in connection with the Unit Plan, just to that extent would we be guilty of letting our aged ministers and their wives assume our share in these other worthy enterprises. We feel that this must not happen.

At the present rate of giving, we should raise our quota in eight years instead of the ten years originally planned. But it is our hope that the time may be further shortened.

Oregon has a number of ministers and ministers' wives whose annuities are under the Original Plan. The laymen of Oregon are determined that the obligation to them shall be met promptly and completely.

Gifts may be sent either to your State Chairman, or to the national office—The Unit Plan, 287 Fourth Avenue, New York City 10, N. Y.

Dr. Stillman is Professor of Business Administration at the University of Oregon School of Business Administration, Eugene, Oregon.

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HAROLD B. BELCHER, *Treasurer*
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